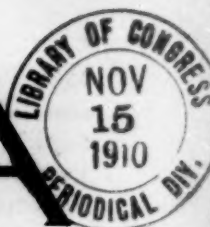


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CHRONICLE

The Elections.—The elections held throughout the country Nov. 8, as indicated by despatches to the press, show that there was more than a Democratic landslide; it was rather a political convulsion. Democratic victories were won in those great States where Rooseveltism, the high cost of living, the Aldrich-Payne tariff, Republican extravagance and Republican corruption were the issues.

The indications Wednesday morning were that the Democrats not only succeeded in wresting the control of many of the States from the grasp of the Republicans, but that they will have a clear working majority in the lower house of Congress, from which many notable figures will pass into history.

They elected Governors in New York, Massachusetts, New Jersey, Connecticut and Ohio by surprising pluralities. The Sixty-second Congress will be Democratic by about 43 majority, the figures being, as far as can be made out from the first returns, 216 Democrats and 173 Republicans, with 2 Socialists. The Senate remains Republican with a majority of 12. In New York Dix defeated Stimson, Roosevelt's candidate, by a plurality of about 65,000, and the entire Democratic ticket was elected with him. In Massachusetts, Foss defeated Draper by about 30,000; in New Jersey, Wilson was elected by perhaps 37,000; in Connecticut, Baldwin by 5,000; in Ohio, Harmon by over 50,000. These figures, however, will vary somewhat later on. Iowa is probably Democratic. Tener, the Republican candidate for Governor in Pennsylvania was elected, as was also Hooper in Tennessee. Probably also New Hampshire and California are Republican. It is

noted that those whom Roosevelt assisted in the west were defeated, but it is regarded as particularly significant that his own congressional district was wrested from Republican control. The instance of the two Socialists in the United States Congress is also worthy of note. They come from Wisconsin. In the New York Assembly the Democrats have a majority of 18 and in the Senate of 7.

Free Portugal.—The frequent declarations of the radical press of both Spain and Portugal to the effect that the dominions of his Most Faithful Majesty were overrun with monks and friars are shown to have been without foundation, for the whole number of Order priests, candidates for the priesthood and lay brothers is now known to have been under four hundred; and they were so hectoring and nagged by the royal officials that it would be no exaggeration to say that they suffered unceasing persecution. It remains to be seen what the Braga government will do with the missionaries in the Portuguese colonies, who are also under sentence of expulsion. The Congregation of the Holy Ghost and the Salesians, as well as the Jesuits, have been active in that field. The last Jesuits in the kingdom, fifty in number, have left Lisbon to seek refuge in Calvinistic Holland. When their German brethren, at the time of the kulturkampf persecution, sought an asylum in the same country, the one question of the old king, Willem III, was whether they were self-supporting. When satisfied that they would not look to the Dutch government for maintenance, he raised no difficulty to their establishing themselves in Holland. The provisional government, exercising powers as absolute as

any king could claim, has decreed the abolition of religious instruction in all the schools of the revamped kingdom.

Dom Manoel's last official act was to suppress the Jesuit house of studies at Barro, but he was on the way to exile before an attempt was made to carry out the decree. When a force of three hundred Republican troops approached the building, they acted as if expecting to stumble upon a masked battery while the Jesuits were amused spectators of their trepidation. At last, Father Alves, the Rector, went out and conversed with the officer, who haltingly informed him that the whole community were under arrest. They were conveyed to a fortress for safe keeping. The Republicans were particularly anxious to secure the Provincial, Father Cabral, and scattered printed descriptions of him far and wide, but he succeeded in escaping to Spain. His residence was the Collegio de Campolide in Lisbon, the finest Jesuit college in Portugal. Father Torrend, a French Jesuit who was one of the staff, was also a member of the Portuguese Academy of Natural Sciences. After the Jesuits had been imprisoned, he was liberated on the representations of the French consul and was enabled to proceed to England. The college with its immensely valuable physical cabinet, museum and library, became the prey of the disorderly soldiery and even of "souvenir" hunters, who were made welcome. In honor of the completion of one month of existence as a republic, President Braga has granted a general amnesty for political offenses and has reduced the terms of imprisonment in other cases.

Mrs. Harriman's Gift.—The park system of the metropolis and its environs received a magnificent addition by the formal transfer from Mrs. Harriman, widow of the late E. H. Harriman, of a tract of 10,000 acres of land to the Palisades Interstate Park Commission. This splendid gift, accompanied by a cash donation of \$1,000,000 for the maintenance of the proposed park, insures the development along the Hudson of a great pleasure ground, surpassing that possessed by any other city in the world. To the Harriman tract have been added seven hundred acres of land on Bear Mountain, including the abandoned site of the new State prison. The donation of Mrs. Harriman, however, and various other private subscriptions, the latter amounting to \$1,625,000, were contingent upon the approval by the people of a proposed State bond issue for the purposes of the new park. A referendum to that effect was presented to the voters on Tuesday and met with their approval.

French Line for Boston.—For the first time in the history of steamship travel a French boat is to call at Boston this month to take on passengers bound for the Mediterranean. On November 22, the French liner, Sant' Anna, will sail from New York and call the following day at Boston where she will take aboard one hundred and fifty cabin passengers bound for Marseilles, Naples and Genoa. This new service is due to the increased demand in New England for passage to the Mediterranean.

Conditions in the Philippines.—The Philippine Legislature was convened on October 18. In his message Governor Forbes congratulated the Government on the result of the Tariff bill, and said that the finances of the Philippines were satisfactory. The fiscal year closes with a surplus in excess of \$1,000,000. The Governor-General recommends assistance to sugar planters by the erection of central depots for the housing and distribution of the product, the adoption of laws controlling labor, prohibiting involuntary slavery, providing pensions for civil servants, and a modification of the penal statutes in accordance with the judgments of the Supreme Court.

Canada.—Mr. Gilbert has defeated Mr. Perrault, the Government candidate in the Drummond-Athabaska constituency. The election turned exclusively on the naval policy.—A conspiracy has been discovered in Vancouver for the bringing in of Chinese under the guise of merchants. Forty such have just been stopped and returned to China. Each man thus entering the country means a defrauding of the Government to the extent of \$500.—Dionne and Keiffer, owner and chauffeur, respectively, have been sentenced to six months' hard labor for the manslaughter of a woman run down by the former's automobile.—A. J. Lemieux lectured at St. Hyacinthe on the discovery of the secrets of the Emancipation Lodge. The lecture ended in a riot. There was fighting in the audience and a party of opponents seized the lecturer and ejected him from the hall. It will be remembered that Mr. Lemieux was on trial last September for highway robbery on Ludger Larose, secretary of the Lodge, and was discharged on account of defects in the indictment. Mr. Larose took no steps to have him reindicted.

Great Britain.—Judging from recent elections one may say that there are fewer signs of a Unionist reaction than there were a year ago. Both South Shields and Walthamstow returned the Liberal candidates with their large majorities virtually unchanged. The municipal elections of November 1 show gains for the Labor and the Social candidates.—The labor troubles in the South Wales collieries are growing. On November 1, 25,000 men were out and a general strike involving 200,000 men is probable.—The failure of the Charing Cross Bank shows assets of only £360,000 against liabilities of £2,500,000, due chiefly to poor depositors.—The bubonic plague is in Suffolk. Four deaths occurred prior to September 29. Since then no cases have been reported; but infected rats and rabbits are dying in several places. The authorities have undertaken the systematic destruction of such plague carriers.—Lord Morley has resigned the Indian secretaryship and is succeeded by Lord Crewe, whose place at the Colonial Office is taken by Lewis Harcourt.—The Persian Government has replied to the British note excusing itself with regard to the unprotected trade routes. Referring to the

British proposal to police these routes and deduct ten per cent. from the customs to pay the cost, it asks for an increase of ten per cent. in duties and promises to apply the money to the purpose required. This does not commend itself to the British Government. A report comes from Berlin that the Imperial Government has demanded the re-embarkation of British marines, who had been landed at Lingah, just inside the Straits of Ormuz. A mass meeting of Turks and Persians at Constantinople have made a formal petition for protection to the German Emperor. This is likely to hamper German diplomacy unless the Emperor be resolved to take up the matter vigorously.—The Rev. W. H. Carey has been appointed to the Church of the Annunciation, Brighton, vacated by Mr. Hinde. A Protestant meeting called on the Bishop of Chichester to refuse institution till Mr. Carey guarantees that he will dissolve any connection, private or public, which he may have with the English Church Union, and will conform to the Thirty-nine Articles.—Mr. C. A. L. Senior, lately curate of St. German's Cardiff, has entered the Church.

Ireland.—The news from Ireland indicates a serious situation for the Home Rule party due to announcements received from the conference of the leaders of the Government and the Opposition to consider the question of the House of Lords. Early in the month reports began to come from excellent sources affirming that an understanding had been reached among the leaders of both parties that a broad constitutional convention would be held next year to deal with the whole subject of the federation of the British Empire. Ireland is, of course, the chief stumbling block. It is declared that even such radical members of the Government as Churchill and Lloyd-George are strongly opposed to giving to Ireland the measure of independence possessed by Canada and Australia. They are willing to concede to her relations to the imperial Government similar to those of Ontario with the Dominion of Canada. On this basis the Unionist leaders, it seems, are now ready to compromise and settle the Irish question. Pending its settlement and the working out of the details of local government for England, Scotland and Wales in the constitutional convention of next year, the announcements made affirm the existence of a mutual agreement between both British parties to deprive Mr. Redmond of all power to embarrass the Government, the Unionists, if necessary, promising to vote with the Cabinet. The report induced Mr. Redmond to cancel several speaking engagements in New York and Brooklyn and hurry back to London, where he will place himself at the head of his forces as leader of the Nationalist party, ready for the fray. Before leaving New York Mr. Redmond declared his late tour through the States to have been the most successful American tour he ever had. He refused to commit himself on the reported anti-Irish coalition or to discuss it. "Within the next three weeks or so," said Mr. Redmond, "you may expect

news from England of the most dramatic kind. If the constitutional conference does not result in a curtailment of the powers of the House of Lords, Parliament will come to an instant stop and we shall be at once in the midst of a national crisis." Just before sailing Mr. Redmond sent the following message to the Associated Press:

"On the eve of my departure from America I desire, through your courtesy to thank the press of America for the uniform kindness and friendliness with which the mission of my colleagues and myself, representing the Irish Parliamentary party, has been treated. I wish to express the gratitude of the Irish people for this renewed expression of American sympathy with Ireland's cause."

The British Colonies.—In South Africa twenty-eight Indians have been sentenced to a fine of £25 or six weeks' hard labor for not producing registration certificates; nine others admitting previous conviction received the sentence of a fine of £50 or three months' hard labor.—The state elections of New South Wales have resulted in the defeat of the Liberals. The Labor party will have the narrow majority of two in the legislature.

France.—Some one has described Briand as not exemplifying the saying that "all things come to those who wait," but "all things come to him who lies in wait." He hoisted himself into power and place by means of the Socialists. He himself advocated the General Strike; but when he became Prime Minister he crushed it. The scenes in parliament after the strike were tumultuous, Jaurès, Guesde and others fiercely denouncing him but he succeeded in gaining a vote of confidence and was thought to be firmly in his seat, when on November 2 he announced to Fallières that the Cabinet had resigned. Ordinarily that would have been the end of the chief, but Fallières asked him to form a new one and on November 3 he presented a new ministry. The names of the two Socialists, Millerand and Viviani, who were conspicuous in the former cabinet, do not appear, though it is said that Briand was anxious to return Millerand. Besides Briand there are eleven individuals who compose this body. Ten of them never served before in any ministerial capacity. It is useless to give their names for they are unknown in this part of the world and may disappear from the scene to-morrow. The Minister of Public Works, M. Puech, who takes Millerand's place is the only one that seems familiar. Parliament was adjourned to November 8. What will happen then or what program Briand will present no one knows.

In the carving up of Persia by England and Russia France acquiesces. It is Hobson's choice, otherwise Germany and Turkey would be the executioners; moreover she has no commerce in that part of the world, or at least, only six per cent. of the imports and exports. Ten years ago there were three French business establishments at Teheran, now there is only one. The two that withdrew had made a million in twelve years; but no one was en-

terprising enough to continue the business. The French physician of the Shah has been succeeded by an Englishman, and Financial Adviser Bizot by some one who is not French.

While there is so much clamor for the right of even government employees to strike, Jules Roche contributes an interesting article to the *Figaro*, in which he cites the labor laws of the National Assembly of 1791 (namely, in the heat of the French Revolution), which show that one of the great principles of the Revolution was freedom to work and freedom of contract. The assembly prohibited in express terms the formation of trade unions or similar associations intended to interfere with the liberties of the citizens in their industrial relations including their wages and hours of labor. It is in violent contrast with present conditions.

Belgium.—The Socialist meeting which convened at Brussels to protest against the Kaiser's visit appears to have been a failure and the Liberal press are now, though somewhat late, disclaiming any connection with the assembly. We read in the *Bien Public* that the Socialist leader in Parliament, Vandervelde, was not present but wrote a letter in which he declaimed fiercely against the Emperor. Subsequently he also applauded the French strike and declared that its failure was only temporary and was due to the fact that its revolutionary character was too apparent. The unfortunate Jesuits come in as usual for the blame. The *Etoile* and the *Dernière Heure* maintain that the meeting, the posters, the articles in the *Peuple* were all the work of those wonderful agitators.

At the request of the Mayor of Brussels the bans of the marriage of Prince Victor Napoleon and Princess Clémentine of Belgium, which has been fixed for November 14, have been posted up by the Municipality of Moncalieri. Both the religious ceremony, which will be performed by the Bishop of Biella, and the civil ceremony by the Mayor of Moncalieri, will take place at the chateau there the residence of Princess Marie Clothilde, the mother of Prince Victor.

Czar and Kaiser Meet.—On November 4 occurred the long-heralded meeting of the rulers of Russia and Germany. Emperor William, accompanied by the Princes of his house, the Imperial Chancellor, Dr. von Bethmann-Hollweg, the members of the cabinet and a splendid retinue received Czar Nicholas at the railway station in Potsdam. The royal visitor had journeyed from Hesse, where he had been spending his vacation with relatives of the Czarina. The greeting of the two monarchs was mutually a cordial one. Accompanying Nicholas was Sergius Sasonow, the new Foreign Minister of Russia, and a numerous body of retainers. From the station the cavalcade passed through streets lined with troops to the New Palace. In the evening a banquet was held, at which the most distinguished personages of the empire paid their homage to William's guest. No speeches

were made, but the Emperor made public his intention to honor many among the Czar's retinue with decorations and orders. The general tone of the press in commenting on the visit seems not to forecast any important political results from the meeting of the two emperors, although it is not denied that the relations existing between Russia and Germany could be made more cordial than they happen to be just now.

German Theatrical Manager Disgraced.—The sensation of the hour in Berlin last week was the revocation of the license held by Martin Zickel, manager of the Lustspielhaus, the Capital's leading comedy theatre, on the ground that his morals made him unfit to hold such a position. The prosecution was instituted by the police authorities, and the decision to revoke the license was made after a formal three days' trial in a local court. The verdict was pronounced by the presiding judge, who declared that the evidence proved Zickel to have repeatedly insulted women and girls engaged for his plays. In addition to losing his license, the disgraced Manager is condemned to bear the costs of the trial aggregating \$12,500.

Happenings in Germany.—Whilst Emperor William entertained the Czar at the banquet in the New Palace, a number of Socialistic mass meetings were held in Berlin, during which formal protests were voiced against the visit of Russia's ruler to Germany.—On November 22 the German Reichstag will reconvene after a long vacation. In preparation for the work of the session a special meeting of the Bundesrath's Commission of Foreign Affairs had been called, and its convening is awaited with great interest, as it is customary for the Government to prepare for this Commission an exact statement of the political situation.—Despatches from Cologne tell of danger of floods again threatening the Rheinländer, due to the rising of the Rhine.

Bohemia.—The compromise agreement entered into a few weeks since between the German and Czech members of the Landtag, which at the time seemed to open the way to a speedy enactment of necessary legislation in Prague, has again disappointed the expectations of the Vienna cabinet. Everything appeared propitious when a sudden change of front on the part of the Czechs of the Radical wing destroyed the mutual understanding, which appeared to be awakened between them and the Germans. Leading parliamentarists in Prague have abandoned all hope of progress under existing conditions, but the Vienna Premier, Dr. von Bienerth, has been in conference with the more conservative German representatives and he announces that a basis for a new agreement has been accepted. Events will show whether his confidence is well founded. The Premier will not summon the Reichsrath to meet in Vienna until the difficulties in Prague will have been fairly settled.

QUESTIONS OF THE DAY

A Page of Early Politics

Half jokingly, half in earnest, Vice-President John Adams often spoke of himself as the heir apparent. He had remained staunchly loyal to the President at a time when others wavered or fell away entirely. Madison, the Father of the Constitution, had been recognized as the administration leader in the House of Representatives of the first Congress; but he had withdrawn his support from Washington's theories of government and had espoused the views of the Jeffersonians. Jefferson had never been heart and soul in sympathy with his chief. He was abroad in the interests of the infant republic during the sessions of the Constitutional Convention, in whose deliberations he could therefore take no part, and with the fruit of whose labors he expressed a mild satisfaction which was not enthusiastic admiration. He, too, drifted away from Washington, not without exposing himself to the charge of insincerity.

Jefferson was the leader of the Republicans. He was the advocate of strict construction of the Constitution and the apostle of equal rights. His adversaries charged him with hypocrisy and ambition. Certain it is that he had no rival in his party. None excelled him in working against opponents, in making strong combinations, in sowing seed while others slept, and in preserving throughout a calmness which closely resembled indifference.

John Adams was undoubtedly the strongest man with the rank and file of the Federalists. But the party leaders, who had opportunity to study him closely, saw in him an irritable and headstrong upholder of executive independence, no mere tool in the hands of politicians, but a man with views of his own on all the great party questions. In a private letter to Madison in 1788, Jefferson had given his estimate of Adams' character: "He is vain, irritable, and a bad calculator of the force and probable effect of the motives which govern men. He is disinterested, profound in his views, and accurate in his judgment, except where knowledge of the world is necessary to form a judgment."

Since the Federalist leaders durst not reject Adams as their candidate, they set about devising means to insure his defeat. Hamilton's fertile brain produced the first plan for "knifing" one whom his party affected to support. The scheme was simplicity itself. The Constitution provided that each elector should vote for two candidates without indicating which was his choice for president and which for vice-president. The candidate receiving the highest number of electoral votes, provided it was a majority, should be declared president, and the candidate receiving the next highest number should be declared vice-president. Adams' associate on the ticket was to be a popular southerner, Thomas Pinckney, of South Carolina; the northern Federalist electors were

to vote for both; if, in addition, Pinckney could get a few scattered votes in the South, he would run ahead of Adams and beat him in the race to the presidential chair.

The result of the first real application of the constitutional provision for electing a president showed that it was unsatisfactory and disappointing. The northern electors did not support their two candidates equally, and the outcome was that Adams had seventy-one votes and Pinckney only fifty-nine, while Jefferson, the Republican leader, received sixty-eight. The new President of the Senate and possible successor in the presidential chair was, therefore, a man quite out of sympathy with the chief magistrate on all the great questions that divided the two parties. Aside from Hamilton's sharp practice, the opposition papers claimed that two electors chosen in the Republican interest had voted for Adams. Thus, the cry of fraud in elections was born in 1796; it is still young and vigorous and sound in wind and limb. In spite of Washington's announced retirement from public life, two electors, one in Virginia and one in North Carolina, placed him as their first choice for president. In the light of the events that speedily followed the publication of Washington's farewell address to his countrymen, we may well say that the first president had gauged wisely the temper and tendencies of the sovereign people.

Of Pennsylvania's fifteen electors, two were Federalists. Although they were not pledged to vote for any particular candidate, it was assumed that each elector would vote for the nominee of his party; but, to the disgust of all his political allies, Samuel Miles, one of the two Federalist electors, cast his vote for Jefferson. Considering that the election was bound to be close, Miles' action was branded as a betrayal of the trust reposed in him by those who had secured his election. Though in a few other cases, electors have not voted for their party candidate, Samuel Miles has the dubious honor of being the only elector whose defection jeopardized the success of the man in whose interests he had been chosen.

Only one vote above the number absolutely needed to elect him had brought John Adams to the presidential chair, yet he confidently looked forward to a second term. His first blunder as president was to retain in his cabinet the advisers who had assisted Washington during the tempestuous days that preceded his retirement to private life. As they had been accustomed to take counsel with Alexander Hamilton, whose influence over the first president had been considerable, they continued that practice in spite of the pronounced coolness between him and their new chief, who chafed and smarted under the trial.

The congressional elections showed a gain for the Federalists, who found themselves with a working majority once more. With a short-sightedness and disregard for the future, of which our history shows few

more striking examples, they signalized their return to power by passing three measures which, by effectually estranging the common people from them, dealt the party a death blow from which there was no rallying. The Alien Law vested in the President discretionary power to expel obnoxious foreigners from the country. This act, though aimed at certain mischief-makers and demagogues whom the republic could well spare, was denounced as a piece of despotism by the opponents of the administration. President Adams discreetly left untouched his discretionary powers over aliens, of whom not one suffered molestation. Article XXXIII of the present Mexican Constitution secures to the President of Mexico the powers conferred upon Adams by the odious Alien Law.

Public indignation was still further aroused by the Sedition Act, which punished with fine and imprisonment any "false, scandalous, and malicious writings" against the Government of the United States, either house of Congress or the President, "with attempt to defame or bring any of them into contempt or disrepute," etc., etc. An odd, loquacious Irishman named Matthew Lyon, who had come over in 1759 at the age of thirteen from County Wicklow, and had seen service in the Revolution, was the first to taste the sweets of the Sedition Act. Being at the time a representative in Congress from Vermont, he published an address to his constituents, in which he charged President Adams with "unbounded thirst for ridiculous pomp, foolish adulation and selfish avarice." He was brought to trial and convicted, and sentenced to pay a fine of \$1,000 and to spend four months in jail. He was still behind the bars when his admiring friends triumphantly reelected him to Congress. By act of Congress, the amount of the fine with interest was afterward returned to Lyon's heirs.

The term of residence as a preliminary to naturalization, which had been fixed at two years in 1790 and raised to five years in 1795, was raised under Adams to fourteen years. Thus native Americanism became a part of the Federalist political creed and produced the natural effect of driving naturalized citizens into the Republican camp.

Some influential Federalists, seeing their party so handicapped for the presidential election, proposed to save the day by bringing out Washington from his retirement at Mount Vernon, but the project was not very generally considered. Alexander Hamilton, who saw nothing but disaster ahead of the Federalists, should Adams insist on a second term, printed and circulated privately among party leaders a violent and intemperate pamphlet in which he proved to his own satisfaction Adams' general unfitness and the advisability of agreeing on another candidate. Newspapers controlled by Jefferson's admirers secured a copy of this precious contribution to the campaign, and gleefully published copious extracts for the edification of their readers. However he may have read the signs of the times, Adams gave no intimation of with-

drawing from the race. He was proposed for a second term and was defeated by the members of his own party.

D. P. SULLIVAN.

The Chorus Against Electivism

Since the removal of President Eliot from the scene, the protests against his favorite system are increasing in number and vehemence. Professor Lodge, of New York, does not hesitate to say in *The Classical Weekly* for Oct. 22: "Teachers of the Classics who have been for years striving by means of their work to develop the minds of the students under their influence and instil into them habits of exact and continuous study, have understood fully the fallacy of the elective system and the immeasurable damage done to the cause of pure culture by the work of ex-President Eliot, of Harvard University." The same writer further quotes Professor Manatt, of Brown University, who is even more vehement in the May number of *The American College*. "You know as well as I do," says Professor Manatt, "how the intellectual and spiritual climate has changed in our time; how our seats of learning have become seats of everything but learning." President Eliot closed his administration "as the advocate of a three years' course which might include such broad and liberal studies as coal mining, ore dressing, foundry practice and blacksmithing! Specialization making sharp men and dissipation making shallow ones had run full course, not at Harvard only, but in the college world at large." "Mr. Lowell," he continues, "has begun well by scotching the hydra that beset the springs—the myriad-headed monstrosity dubbed free election, which really spells damnation. But it remains to be seen whether even a Harvard president can graft a back bone into a jelly fish." We must return, is the Providence professor's conclusion, to "man-making studies," "just the good old humanities with their source and centre in Greek, but radiating out (as all Greek things do) into manifold developments of sweetness and light and power. We cannot with impunity drop Greek out of our national culture. That has been done more than once in history and always with disastrous consequences."

Sir Oliver Lodge came out strongly on July 9 last for Greek where we should least expect it, in the University of Birmingham, England. A representative of modern science was addressing a representative modern scientific university. His remark that "their most pressing need on the educational side was a chair of Greek," was greeted with applause. The London *Daily News* commenting two days after on the significance of this pronouncement says it need cause little surprise. "Sir Oliver Lodge justifies his demand by emphasizing the value to the world of poetry and literature generally, but the claim of Greek does not rest upon that ground alone. The truth is that there is no body of literature

so inspiring and so suggestive to the intellect as that which is enshrined in Greek, and to dip into it is an indispensable part of the education of even the most practical person." "Even the most sternly realistic men of science," it goes on to say, "can profit by the Greeks, who make the mind pregnant and put it into a condition to bring forth the best that is within itself."

The reaction against the elective system has begun to show itself in other ways. The merits of the departmental system and its shortcomings are the subject of a thorough study in the October number of *The Classical Journal*. Just as electivism tends to eliminate Greek, which is a subject that presents the most initial difficulties to a young imagination, so it would seem that the departmental system has been found in practice to tend to injure all classical studies. The writer of the article, "The Classics and their Allies," very shrewdly observes that studies with a single specific result, such as commercial courses, typewriting, let us say, fare better under the system of separate teachers, but many-sided work, on the other hand, whose results are often unobtrusive, such as that which the classics are called to do, will easily appear like shooting with a blunderbuss—aiming at nothing in particular and hitting nothing in particular." An instant will show whether one can typewrite; a much longer time is needed to determine whether one can think. Trained fingers are more quickly evident than trained brains.

It is pitiful to read of the attempts of many teachers, whom the writer consulted, to bring together the different departments in teaching, and it is consoling to the Catholic schools, which have held to traditional methods, to find that the sad experience of others is convincing proof that they are not wrong in rejecting electivism and in refusing to adopt the department system of teaching. Chicago unites with Providence and New York in joining the universal outcry against Eliotism. The writer in *The Classical Journal*, after stating that the elective system has "left the course of study in an unbalanced and chaotic state," makes this remarkable admission: "The most effective way to correlate two lines of work is to have them both taught by the same teacher. This is the method of the German gymnasium, and it is only our departmental blindness which keeps us from seeing that it would be infinitely better for both the pupil and the teacher if the latter had several related branches to teach, instead of several sections of a class doing exactly the same work in the same subject, as is often done. In those cases where such a combination of several lines of work has been given a trial, the testimony is practically unanimous as to the excellent results to be obtained from it." Where could one find a more complete and more solid vindication of the traditional class system followed in most Catholic schools? Another modern educational idol topples from its feet of clay!

F. P. DONNELLY, S.J.

Jealousy of Catholic Growth

The magnificent demonstrations at the Eucharistic Congress and the Consecration of St. Patrick's Cathedral, of the virility and loyalty of American Catholicity have excited admiration in the general public, but in certain quarters not a little envy. The *New York Independent*, which pretends to intimate knowledge of Catholic matters and is greatly exercised over our shortcomings, is constrained to add its commendation, but, as usual, turns the eulogy into a comfortable coign of vantage whence to discharge its petty missiles of slur and innuendo. We have now attained a strength which such weapons cannot hurt, but as ignorance may inspire its methods we shall proceed to enlighten it.

Its leader on the Cathedral ceremony opens with, "It is a good rule in the Catholic Church that no church shall be dedicated until it is free from debt." Taking "dedication" as in our common use for "blessing," there is no such rule, and the writer seems to know it, but this gives him an opportunity of insinuating that the "good rules" of Catholics are made to be broken: "We do not observe that this rule prevents Catholic churches from contracting debts," and hints at scandals that follow. Having thus given proof of its knowledge and animus it forms another coign of vantage; "The Catholic Church has been a steady influence for good character and for sound citizenship," but—we are good in the United States because the public schools and the free spirit of the day have chiseled us into shape, overturning the superstitions which our immigrants brought from Europe and "all that faith which rests on superstition."

How the public schools, even if their influence was not detrimental to faith and morals, could improve our character when, as stated in the same paragraph, an active parochial school is attached to nearly every church, may be set aside as a peculiarly independent problem, but a word on superstition is in order. To overturn the superstitions of paganism was the initial task of the Catholic Church, and to root out residual superstitions and combat new ones has been a large part of its work ever since. Our patronizing and pretentious critic could find in every catechism of any European language which it can command that superstition in every form is specifically condemned by the Catholic Church. If some immigrants and natives who are nominally Catholics are superstitious it is because they are ill-instructed or indifferent, having grown up in the atmosphere of irreligious schools or otherwise out of reach of their Church's influence.

The *Independent*, like most persons and organs that have no definite faith, has no definite knowledge of religious terms and confounds superstition with the Faith to which it entertains an inherited prejudice but to which superstition is radically opposed. Sneering at "the marchings and sprinklings, cleansings and blessings" of the Consecration ceremonies it affects "not to under-

stand that belief in demoniac influences" is retained by us any more than by itself.

The Catholic immigrants who have built up our churches and schools, and their children and descendants who support and multiply them, are precisely those of our citizens who, because mentally and morally disciplined by the teaching and practise of true religion, are least amenable to the influences of superstition. They have learned in their catechisms that it is sinful "to attribute to any action or any thing a supernatural virtue which belongs to God alone." Hence it is not among Catholics that fortune-tellers make fortunes or that spiritist mediums, "Christian Science" healers and similar pedlars of superstition do a thriving business. Our superior critic still holds to the superstition that the Public Schools teach and generate morality, but, thanks to the growth of Catholic education, this also is moribund.

We, of course, believe in the Bible, believe in "demoniac influences," and also that Christ Who expelled the demons has given to His Church power to counteract them. We do not know whether "Luther saw the devil" but opine that Satan, if not in his vision, was well within its range. Lucifer, like Luther, was the leading independent of his day, and pride and scepticism accomplished his downfall. He is a mocker even yet, but a miserable failure even in his mockery.

Another of our critic's grievances is Columbus Day, which, it rightly concludes, has been made a success by Catholics of all nationalities. "It was created," it affects to believe, "for Catholics, chiefly immigrant Catholics and their children, the special Catholic holiday of the year." The discoverer of America merits equal honor from all Americans who take pride in their country's greatness. To deny him that honor because he was a Catholic would be on a par with refusing to honor Washington because he was not. Catholics honor Columbus, primarily, because they are loyal citizens of the Republic which his achievement made possible, and secondarily, because his character as a Catholic and a man was such that all good citizens should delight to do him honor. If Catholics have been the pioneers in such a worthy enterprise it is not the first time they have taken the lead in national movements which finally swept over or brushed aside narrow and unpatriotic bigotry. It is painfully distasteful to our critic that Catholics predominate in New York and Boston, seeing therein a sign that such predominance may become universal and that the ambition of Columbus to spread the Catholic Faith on this continent may be realized.

Well, we shall continue to hold and propagate the Faith, to consecrate our Cathedrals and churches, and to revere on Columbus Day the memory of the great Catholic Discoverer. Meanwhile we may yet behold the *Independent* following Catholic leadership in the growth of a national spirit. Such an apparent improbability has often come to pass.

M. KENNY, S.J.

The Tabernacle Society

Well, what is it and what about it? Is it a new-fangled name for the committee of ladies who look after the decoration of the altar, tidy up the sacristy and glower at the servers? In a well established parish, where the ladies' greatest trouble is to decide which robes are to be worn, which vases are to be placed on the altar, and how the candelabra are to be arranged for the solemn celebration, the Tabernacle Society may mean nothing; but there are parishes in which its name is in benediction and the memory of it will not pass away.

In the newly settled districts of the West and South, there are struggling congregations wrestling with the poverty which is almost inseparable from a start in an undeveloped country; then there are older congregations in districts where the Church has but a weak and feeble representation amid surroundings that are not favorable to expansion. If the priest belongs to some Order, he is sure of a modest living, for his superiors will not leave him hungry; and if the hardships of his charge undermine his health, there is some one of its houses which he can call home. The lot of the diocesan priest is far harder, for he must look into the future and provide for an old age that may be afflicted or helpless. Of course, there is the fund for aged and infirm priests, but in a new country it is inconsiderable and the missionary hesitates to claim for his relief what may soon be needed by one in greater straits.

One of these apostolic men, who rejoiced in the possession of a "guaranteed" income of twelve dollars a month from his ecclesiastical superior, was quite wealthy in his poverty, for he "had seen worse times," as he assured the present writer, and although the sum was small, he could depend upon it. This particular priest visited a number of out-of-the-way places where the people were few and poor and therefore could do little to swell his income. Yet those outlying stations imperatively demand attention, for distressing facts show that though the hardy pioneers persevere in the Faith, even in spite of adverse conditions, it is no proof that their children will recognize the Church as their Mother. That was a painful experience for the missionary in a western state, who, while administering the last sacraments to an old lady, was respectfully assisted by her two sons, both being dignitaries in local non-Catholic churches. They were quite satisfied with their mother's spiritual condition and with their own as well, for they were too ignorant of the Faith to see any incongruousness in their action.

It is to add to the decorum of Divine worship and to facilitate the work of the priests in poor districts that the Tabernacle Society has been called into being. How can the missionary priest obtain the requisites for the becoming celebration of the sacred mysteries in a district where the struggle with want is a part of the daily burden of the members of his little flock? In no way, if it were not for those good people, whose love for the honor and

glory of God extends beyond the limits of their own parish or even diocese. Our Church Extension Society, which has been recently singled out so honorably by Pope Pius X, did well to learn from the Methodists when it began its career, which we trust will be long and glorious. The map of the United States is fairly speckled with Methodist churches. They may not be very sumptuous, but they are churches, and that is the principal thing; they are something that the Methodists can call their own, built for their own use. The map may not show many big splotches, but it does show myriads of specks. Methodist activity has reached into all corners of the country.

The Tabernacle Society follows the missionary on his journeys. It is affecting to see the delight of the older members of the little country congregation when they see for the first time in many years the altar furnishings which the Society sends to their humble chapel. It would be amusing if it were not so sad, to hear some of the comments of children, not mere infants but almost men and women, at sight of those wonderful "things," for they cannot name them. The monstrance, the cope, the shoulder-veil, what are they and what are they for? Rich is that chapel which can boast of the possession of chasubles of the rubrical colors. We recall now the amazement of a good little altar-boy (no, he wasn't very small) when, for the first time in his life, he saw a red chasuble, which the Tabernacle Society had presented to the chapel. With a boy's honest admiration, he feasted his eyes. At the *lavabo*, that youngster took a good, long look, forgetful of cruet and basin and water. Further particulars are unnecessary.

If the Tabernacle Society had no other object but to induce its members to give of their abundance or of their savings to promote the dignity of Divine worship, it would already be a great deal, as we see from the recent report of one of its branches, in which there is a list of articles devoted during the present year to the objects of the organization. Altar linens, surplices, albs, stoles, copes, and even two sets of dalmatics are some of the furnishings that have been provided. It may be that we have had the good fortune to happen upon a particularly earnest and devoted branch of the Society, but we hope for the sake of struggling churches that it has many similar centres of zeal in a cause so worthy. The Society aims, however, at the true spiritual benefit of its members in other respects besides almsgiving, for their object is "to make Jesus Christ in the Blessed Sacrament known, loved and perpetually adored; and to repair the many outrages that are committed against Him in the August Sacrament." Who could begin to enumerate the acts of religion that have been performed to the honor of God and for the welfare of souls by the establishment of the Tabernacle Society? While its own members have been drawn nearer to the Sacred Heart of Jesus by their generosity in His service, they have been instrumental in leading other souls to a knowledge

and love of the Saviour of the World. Where the fruits of their labors have gone to cheer the missionary and encourage his little flock, there also are the members of the Tabernacle Society, present, as it were in the labor of their hands, a continual reminder of what we ought to do for God.

It is regrettable that a love of foolish display sometimes occasions extravagant expenditures as a sign of sorrow at a funeral, when a few days suffice to destroy those costly tokens of remembrance which were the tribute of loving friends. If we could do nothing better or more serviceable, it might pass, but it would be of far more benefit to our dear departed and at the same time helpful to our poorer brethren if we were to profit by an item in the report of the Tabernacle Society. Among donations received for the work of the organization we read: "The gift of a chalice in loving memory of a sister; and of another chalice in loving memory of the donor's parents." And again: "A chalice for the conversion of a brother." We know no further particulars, nor do we need to know them, but it does not take a poet's imagination to conjure up a sister who is working and praying and making sacrifices for the sake of a brother who has become entangled in the meshes of evil. It is good to have such a sister; may that brother prove worthy of her.

The Rev. F. Lasance, whose religious writings have brought him prominently before the public, has the general spiritual direction of the Tabernacle Society. This is in itself a sufficient earnest that its members will love the beauty of the house of the Lord, and that by their zeal in his Holy cause, they will receive the greatest of all blessings, to rejoice in the light of His countenance and to dwell in His courts forever.

H. J. SWIFT, S.J.

Signs of the Times

The *Missionary Review of the World* (Sept. 1910) can boast of an exceptionally keen-sighted observer of the "signs of the times." From across the big pond he sees things in Germany which those living in the Fatherland itself cannot see; for instance, the "surprising large number of Roman Catholic priests who have entered the Protestant ranks recently." One would think that there was an epidemic of clerical "conversions" to Protestantism in Germany just at present. It is true that every now and then one of the twenty-two thousand and odd German Catholic priests does become a renegade from the Faith; furthermore, that every now and then one of these apostates joins a Protestant sect, "convinced by the stomach argument," as one of them put it; but that six priests of the Diocese of Breslau, Silesia, have resigned their offices lately and avowed their purpose of becoming followers of Luther, is a piece of news that some reporter palms off on the gullible.

This same observer of the signs of the times, though

he reads German religious papers, does not seem to be very strong in German. "The famous (?) Roman Catholic theologian, Hugo Koch, of Braunsberg," he tells us, "has published a book entitled 'Cyprian and the Romish Primate.'" Now Hugo Koch published a book entitled "Cyprian und der roemische Primat," which, translated into English, means "Cyprian and the Roman Primacy."

The "famous" Hugo Koch has indeed ceased, as our observer rightly informs us, to occupy the position of a Roman Catholic professor of theology, but not because he dealt with the question of Cyprian and the Primacy "according to the recognized results of historical investigation," but because, by denying the Roman Primacy—a doctrine which certainly does not stand and fall with Cyprian's attitude towards it, as Cyprian, great saint and teacher though he was, is not identical with the Church of his time—he ceased to be a Roman Catholic and had common decency enough to resign his professorship of theology.

Speaking of the Mariawites in Russian Poland the *Missionary Review* leaves its readers under the impression that a Catholic bishop has joined the sect. "A certain Bishop Ko(s)walski," they are told, "has joined Mary Koslowska, and both are actively working for a movement to lead the Roman Catholic people away from the Pope." The fact is that John Kowalski was the right hand of Maria Franzisca Kozlowska from the very beginning of the Mariawite heresy, i. e., about ten years ago, and he was only raised to the "episcopal dignity" last year by an Old-Catholic "bishop."

But our observer carries off the prize in the following sage utterance: "The Pope has 'withdrawn' certain statements in the Borromean Encyclical because they have given offence to Protestants in Saxony. Thus he confesses to his fallibility." The intelligent reader is at a loss to know which to admire most, the writer's cold-blooded distortion of an historical fact not two months old, or his supreme ignorance of what Papal infallibility is.

The same writer poses as the champion of "religious freedom," of the "progressive and tolerant spirit." He seems, however, to be under the impression that Spain and Portugal—I suppose he has altered his opinion about Portugal and is satisfied with its recent "progressive and liberal" account of itself—are the only reactionary countries in this respect. Perhaps he does not know that the spirit of religious tolerance has not yet alighted on sundry States of the great German Empire.

A study of the primary school legislation in force in the various German States (Brandis, *Der Volksschulunterricht der Kath. Kinder in den deutschen Bundesstaaten*. Hamm, 1910) reveals the following significant facts:

In only nine of the confederate States, viz., Prussia, Bavaria, Saxony, Wuerttemberg, Hesse, Baden, Alsace-Lorraine, Oldenburg and Walddeck, have Catholics the same educational rights and opportunities as their Prot-

estant fellow-taxpayers. In the other seventeen States, which have a Catholic population of over 160,000, all the public schools are strictly Lutheran—teachers, text-books, religious instruction, prayers, hymns, in fact the whole atmosphere. Catholic religious instruction cannot be given in any of these schools. Yet to maintain these purely Protestant schools, the Catholics must pay proportionately as much as the Protestants themselves. If they wish to establish private Catholic schools, they must first obtain the permission of the respective Governments, and then erect and maintain them at their own expense. (In Bremen, Lübeck and Brunswick a subvention is annually granted by the State). The teachers employed in the private schools must be approved by the State and the schools are subject in all respects to the supervision of the State. As the number of private schools is very small—there are forty-five scattered through the seventeen States—and as the compulsory education laws are strictly carried out everywhere, it will be readily seen how many Catholic children are forced to attend Protestant schools, and how many Catholic parents are obliged to pay for the privilege of having violence done to their consciences.

Other sins of intolerance committed within the limits of the German Empire could be mentioned here, but I am sure the unpardonable one of forcing Catholic parents to pay for the Protestant education of their children is amply sufficient to arouse the indignation of the *Missionary Review* and to call forth flaming articles of protest, thereby hastening the advent of the day when "the growing sentiment of the world in favor of liberty, civil and religious," may find a lodgment even in the most backward States of the German Confederacy.

G. M.

Helena Modjeska*

All of us who are not mere children, knew Madame Modjeska. She was born in Cracow of middle class family, her father being a teacher in one of the high schools. It is not easy to discover the source of her artistic temperament. One trying to find it amongst the crags and forests and torrents of the Carpathians, the home of her father's people for generations, is disconcerted with the fact that her half-brothers, sons of her mother's first marriage to a worthy Cracovian burgher, were almost as artistic as she. We are therefore inclined to believe that it is to be traced through that mother, notwithstanding her bustling, business like, practical character, apparently without the faintest spark of romance.

Two of those half-brothers were on the stage and Helena wished to join them. She was told by one who ought to have been a good judge that she had not the

* Memories and Impressions of Helena Modjeska. An Autobiography. New York: The Macmillan Company, 66 Fifth Avenue. Price \$4 net.

capacity to succeed; and at about twenty she married Gustave Modrezejewski, whose name she afterwards simplified for western eyes and tongues into the form familiar to us. But in 1861 a charity performance and an approving word from a Warsaw actor opened to her the career she desired. Her circumstances were not prosperous, there were actors and actresses in the family; nothing was easier, therefore, than to turn the amateur company into one of traveling professionals. The thing was done in a moment and her husband became the manager. In 1862 she entered the regular company at Lemberg, making herself generally useful, and in 1865 she won recognition in her native Cracow.

In 1868 she married again. Her second husband was Karol Bozenta Chlapowski, a young patriot of noble blood. At that time too she achieved such a success as won her a life appointment at the Imperial Theatre, Warsaw. But she and her husband were close to the revolutionary movement; and as this was in a hopeless state, they resolved, with some of their associates, upon a co-operative settlement in California. By the end of 1876 they were settled near Anaheim, below Los Angeles, in a small cottage with the blue Pacific before them and the Santa Ana mountains at their back.

If climate and the picturesque were all that life requires, the colonists should have prospered. But food from the soil is necessary, and they knew not how to produce it. The settlement was a failure. Ruin stared the settlers in the face. The woman had to save them from starvation; and early in the following year Helena Modjeska went to San Francisco to try to resume her art. It was the close of the Golden Age. The shades were thickening but had not passed altogether into night. The Argonauts, though no longer of

"That strength which in old days
Moved earth and heaven,"

were still to be seen in the streets; there was still something of the old generosity; and we, who in the summer of 1877 saw the artiste who came, sudden and unheralded, apparently from nowhere, our hard speech faltering on her tongue, to triumph in the old California Theatre of McCullough, Barrett and Booth, while the Polish colony acclaimed her madly, loved to think that to the old California chivalry this bright star owed its rising above the horizon of the English speaking world. But, alas! Madame Modjeska tells another tale. She had to batter at closed doors, to compel a hearing. Barton Hill, the manager, yielded to her prayer to be heard as the unjust judge yielded to the poor widow. And when, seeing he had a prize indeed, he opened the way to the stage, the company put every obstacle it could in her path. But this ill-will wore itself out gradually. The night of August 13 was a night of victory. From it to the end of her life no playhouse in America or Europe could close its doors against Modjeska. The poor farm at Anaheim

became a memory: the little cottage could grow to be the home of restful leisure.

For more than thirty years Madame Modjeska was a Californian, and every Californian who knew her was proud to esteem her. Outside the Church and inside the Church there was but one mind on the subject; and when she passed away last year in the spring, from clergy and laity went up to God, many a fervent prayer for her soul. Still there were defects of character we cannot pass over. Madame Modjeska was a Pole, a patriot, an actress and a Catholic; and we who are not so complex must remember this in meeting things that scandalize somewhat. Three times in her "Memories" she speaks unpleasantly of suicide as a possible ending of her troubles in the troubled times. We do not believe for a moment that she could have ever committed this awful sin, but we should have been better pleased had she never admitted it to her thoughts. We should have been happier too if, sticking to earlier and sounder principles which excluded "Camille" from her plays, she had not allowed herself to take part in this and in "Sapho," "The Doll's House" and "Magda." No one can doubt that she was thoroughly conscientious; though how she formed her conscience in this matter is one of the secrets of her complex character we cannot fathom. Certainly the reasons she alleges seem to us quite insufficient.

Her "Memories and Impressions" are fascinating for what they tell of herself, of her early Polish life, of her trials and triumphs. They are doubly so because in them we meet nearly everybody famous in her day in letters and art. All the Poles are there, Sienkiewicz, Paderewski, the De Reszkes, Sembrich and many another to make this book most pleasing to its readers. Its many illustrations add to its charm.

W. H.

Uruguay's League of Catholic Women

In the year 1885, a tidal wave of hostility to religion swept over Uruguay. The lot of the Church had not been the happiest up to that time, for political bickerings and insurrectionary movements had kept the country in a turmoil; but still religion and its beneficent effects were recognized and Catholic children learned their catechism in the schools of the country. Then came the day when such a concession to the religious sentiment of the citizens was considered too great for the republic to grant. The republic, mark you, seems, by a pleasant little fiction not peculiar to Uruguay, to consist of a handful of lawmakers who have succeeded by brain and brawn in establishing themselves at the capital, where they represent the majesty of power if not the will of the sovereign people. One of the woes of South America is that so many of her young men go abroad for their studies before they have reached that maturity of judgment and self-control which every youth needs when far from home and kindred, the consequence being that their re-

ceptive minds drink in lessons which are not precisely of asceticism and excessive devotion. Some rally from the experience while more remain in the slough into which they have been led or thrust. With false principles of life and a profound ignorance of much which it greatly concerns them to know, they return as leaders in Israel but not of the chosen people, against whom they so often wage relentless war. "The enemies of a man are those of his own household."

Such was the state of affairs at Montevideo in 1885, when a few women started an association with a paid up capital of five dollars and a great deal of determination to succeed. The League of Catholic Women has been celebrating its silver jubilee in this year of multiplied and miscellaneous celebrations of anniversaries. The humble beginning is remembered with gratitude to those who made it and for the way in which it has been favored by Providence. The League now conducts five academies of its own, besides financially assisting twenty-two others in different parts of Uruguay. In addition, it maintains sixteen sewing rooms, thirty-five catechetical associations, and five festive oratories. Particular attention is paid to catechetical instruction, especially where otherwise the children would be reared in ignorance of the law of God. The number of children prepared for first Holy Communion already reaches well up into the thousands. As the conferences of St. Vincent de Paul are very generally established in the republic, the League leaves to them their special field and devotes itself to other social works.

One of these works, which raised a howl of opposition at its inception, is the censorship of theatrical performances; yet it has been successful in banishing indecency from the theatres of Montevideo. "Theatrical enterprises which wish to make money in Montevideo must bring a decent repertoire," says the report for the current year, "but we do not presume to interfere with the liberty of others. If they wish to have improper plays, let them pay for them; we will not. For some people morality does not exist, either in the theatre or out of it; they do not recognize its name for they have never known it. If they would have a theatrical performance down to their own level, let them pay for it out of their own money and not with ours, for we live in quite another world and are contented to live there."

The ladies have not been finicky and squeamish in approving or condemning plays, for they have a list of upwards of two thousand that have successfully passed inspection. Requests for copies of this list are frequently received from similar associations elsewhere in South America, so the good work centered in Uruguay extends beyond its limits. At the outset, the censors were pooh-poohed and ridiculed, but when the sales of tickets fell off, the angered impressarios thought of having recourse to the courts with the intention of forcing the ladies to make good the loss; but as neither intimidation nor duress could be proven against the committee, the plaintiffs had no grounds for action.

Mindful of the words of Cardinal Sarto, Patriarch of Venice, now Pope Pius X, on the importance of the Catholic press, the League established committees in the various cities and towns of Uruguay, with the object of distributing good reading matter where it would not otherwise be found, and moreover (and this deserves special mention) of inducing Catholic families to subscribe for a weekly or a daily Catholic paper. Presumably, the way of the book agent or solicitor is about as flower-strewn in Uruguay as elsewhere, yet the fruits of the undertaking were a proof that it was timely, for every committee brought in subscribers varying in number from two to a hundred and fifty. It has been well said that the best means of continuing and strengthening in the home the work of the catechism class and of the Catholic school is the regular visit of the Catholic newspaper, from which the children, as they grow older, can gain that wider and fuller knowledge of Catholic faith and practice suited to their mental development.

Other sociological works have come in for a share of the attention of the Catholic Women's League of Uruguay; but those already mentioned may serve to inspire or to encourage some American woman who is able and willing to give some testimony to the faith that is in her. The children of some of our immigrants have so scanty a knowledge of their mother tongue that they cannot grasp religious instruction, even if their parents were qualified and disposed to give it, a condition which is by no means always verified, and those children will develop into adult foes of the Church or strangers to her unless means be taken to bring them to a knowledge of the truth which makes us free. David numbered Israel, but mere numbers without a corresponding knowledge count for little. Here is a field for a vast deal of active, organized missionary effort in behalf of those who have but baptism to distinguish them from the heathen of Asia and Africa.

H. J. SWIFT, S.J.

The Chinese National Assembly met for the first time October 3 at Peking. Its functions are purely advisory, but the edict establishing it, states that it is the foundation for a parliament. Its members are divided into eight classes, viz.: Fourteen members of the Imperial family, twelve hereditary nobles, Manchus and Chinese, fourteen hereditary nobles, Tibetan and Mohammedan, Six members selected from collateral relations of the Imperial house, thirty-two Peking officials of high rank, ten distinguished men of letters, ten selected from large land owners, one hundred members of provincial assemblies. The subjects of its discussions were to be revenue and expenditure and any other that the throne might authorize. Nevertheless, it had hardly met when it demanded the hastening of the real parliament. This has been granted. It is difficult to forecast the part China may be playing in the world twenty years hence.

Episcopalian Practice and Principle

Some three or four years ago an Episcopalian minister in Boston started a movement known as the "Emmanuel," from the name of the church of which he was rector. It was concerned with a certain method of healing, neither altogether new nor altogether satisfactory. It was called a movement because its promoters thought that if they could persuade the Episcopal Church to take the method up officially a revival of the apostolic gifts of healing might be seen amongst them, to the edification of their own people and the chagrin, no doubt, of the Roman. At the late Convention some proposed the institution of an office for anointing the sick, in connection with the method in question, and free from the Roman superstition that makes such anointing efficacious, not only for the cure of bodily ailments, but also for that extinction of sin which sickness calls for in an especial manner. The Convention refused very prudently to entertain the proposition; and it is noteworthy that both the clerical and the lay delegates of Massachusetts, the diocese in which the movement originated, voted against it. In California the method had been given a year's trial and had proved unsuccessful. In the voting its clerical delegates were divided; the lay delegates voted unanimously not to commit their Church to a scheme, the failure of which would be a foregone conclusion.

In practical matters Episcopalians do not lack perspicacity. When they come to things doctrinal their mental vision is too often dull. A certain Dr. Morrison objected to the official styling of the Bible, "The Word of God," on the ground that it would bring the Episcopal Church into conflict with "the best biblical scholarship." This caused a commotion, and it looked as if the Convention was going to vindicate the name at least, and perhaps to discipline the unorthodox clergyman. He, however, was able to restore it to its wonted inactivity. He said he had been misunderstood. He was quite willing to call the Holy Scriptures the Word of God, "taking this to be a sacred and reverent name for them, inasmuch as they contain all things necessary for salvation." With this the Convention was content. What Dr. Morrison deems to be "the best biblical scholarship" would probably be content with it too; for, after all, the things this considers necessary for salvation are very few, and so it would not be impeded in its pleasant occupation of tearing the Bible to pieces. But did Dr. Morrison's definition really satisfy the conscience of those who were up in arms against him? Does it express the tradition of the Episcopal Church? Is it a Christian definition? Once more we see the fatal readiness of the Episcopalian to compromise on words though these involve logically the sacrifice of a dogma he professes to hold dear.

One day we see some claiming the right to the name of Catholic: the next, we see others rejecting Catholic doctrine unrebuked. When will these good people see the falseness of their position? HENRY WOODS, S.J.

CORRESPONDENCE**From One of the Portuguese Jesuits**

LISBON, PRISON OF LIMOEIRO, OCT. 17th, 1910.

DEAR BROTHER IN CHRIST, P. C.

I had never thought that it would fall to my lot to answer your birthday letter from the prison in which I now am, but God has wished it thus. Here I am, a captive for the love of God, and, thanks to His Holy Name, like all my brother captives I am filled with joy.

I cannot recount for you all that we have suffered; it would fill a good sized volume. Just a few words in order that you, and the others, to whose prayers we recommend ourselves, may have some little idea of what has befallen us.

On the morning of the 6th, we were suddenly surrounded at Barro, by soldiers of the cavalry! Imagine, if you can, the feelings of all when we saw the troops riding down on our house. We were immediately ordered to leave the house and start at once for Lisbon. Only a few minutes were allowed in order that each one might make up a little bundle of the things necessary for his private use.

Rev. Father Rector asked and obtained permission for one of the Fathers to remain in order to consume the sacred species. I myself remained with two others, who were sick, and some lay-brothers.

You cannot imagine the sorrow I felt when I saw my brothers, each with his little bundle in his hand, surrounded by soldiers, begin the march to Lisbon. On the following day I found out that they were in prison in the fortress of Caxias, where they are still prisoners. I have not seen them since, nor have I had any direct news from them.

The afternoon of the 6th, the doors of the house were sealed in my presence, and the windows were locked. What shame and sorrow we felt to remain in this fashion in our own house.

On the 7th, they came to take away those of us who remained. Father Gouveia was carried to the hospital, but the rest—there were eight of us—were conducted, well guarded by soldiers, to Lisbon. We were set down at Rocio, where amidst the insults and threats of the rabble we were incarcerated in the government prison.

What consolation we had on our entrance to find that we were in the same prison with Ours of the residence of Quelhas! There were, all told, twenty-three of us in a space that could hardly give decent accommodation to three. There were only three beds, and not a single sheet or blanket. The air which came in (and escaped) through two small openings, reeked with foulness, and the uncovered closets that were in the same room with us, made the stench almost unbearable.

During the night of the 12th, they brought us here to Limoeiro, where we are much better off. We number six from Barro, ten from Quelhas, five from the Campolide, four from Setubal. Fourteen Franciscans and Lazarists are our companions in captivity. We occupy a large hall, and each one has a straw pallet and a blanket. Our rations consist of a bowl of soup, which burns our mouths and tongues on account of the pepper in it, and a quarter of a loaf. We are allowed to buy something extra for the sick. At every moment we expect the "interrogatory visit" of the Minister of Justice, Affonso Costa. Being persecuted as Jesuits, we hide nothing, but confess openly that we belong to the Society of

Jesus. And in this there have been heroic occurrences which will be written later.

We are sometimes favored by the visits of distinguished friends, who bring with them presents of food and other little things. They break down before us and weep like children, and it is we who have to comfort them. As yet we do not know what will be done with us. By a decree of the government we have been declared exiles, and all our goods are confiscated to the State.

There has just arrived at the prison a person of rank, who said to one of the Fathers: "I have just been interceding for you with the Minister of Justice, Affonso Costa, and he has promised to set you at liberty, provided you leave the Society of Jesus." The Father's answer was, "Exile rather than leave the Society!"

The same proposition was made to my brother and myself two days ago, but we gave the same answer. Thanks be to the Good God, who consoles us in all our tribulations.

Concerning the majority of Ours we have no news. We know that some from Barro and the Campolide are in the fortress, Caxias. Some of Ours from Setubo wandered for three days through the mountains. They had taken the Blessed Sacrament with them, and had Holy Communion each day. Father Ilhao, dressed only in shirt and trousers was for three days a fugitive. During that time he had nothing to eat; but he and the others were finally captured. All the authorities and public functionaries treat us with deference.

Good-bye. Pray God for all of us that no one may become weak in this hour of trial.

Yours in Christo,

FRANCIS RODRIGUES, S.J.

(Captive for Christ).

From the Wilds of Siberia

VLADIVOSTOK, EAST SIBERIA, OCT. 7, 1910.

Having elected to spend two of the summer months in Sidémi, we bade a cheerful au revoir, last July, to the fortress and entered into the wilds of Siberia. Siberia usually suggests either soldiers or wolves, or both, to the average human mind, said mind having been nurtured on a diet of "Michael Strogoff" in its mature infancy, and late writers and impressions being unable to efface the pictures of desperate circumstances which came in shoals from Jules Verne's pen.

As we steamed out of the bay of Vladivostok into that of Peter the Great, we were reminded not a little of the St. Lawrence as one follows it from Montreal to the open, save that for the rosary of little Canadian villages, each with its guardian church spire, are substituted great bunches of barracks and guns, with here and there two Byzantine church steeples, the whole in the keeping of various sentries, who must be made of nothing less than bronze to be able to support the heat and the cold of the coast. Yet in spite of all this embanked grimness, the bay itself, as far as one could see, tossed boats about, and spilled itself on shores just as do waters of sunnier climes when they have a mind to be happy or unruly.

The port is an active, busy one, once the snow melts, with passenger steamers, freight steamers, sand barges, Korean hay boats, Chinese fishing junks, cruisers, tugs. Even yachts are not wanting, for the yacht club being under the immediate patronage of the Czar, who encourages particularly a love for boating, is in a very

flourishing condition. All of these we left behind, as the stately Volga steamed towards the hills. Stateliness and speed seem mutually uncongenial, for five hours passed before we dropped anchor in a lovely scythe-shaped bay. The mountains which are very steep, rise almost from the water's edge, though part of the beach was wide enough to accommodate two Korean huts and a bath-house lacking two sides, which was destined for our particular use. When we availed ourselves of this ruin, we found the water to be, first, so very salt, that it is almost impossible not to float, and second, the summer resort of sharks of a most peaceful and abstemious variety—perhaps it was that they did not know what they were missing—for with the foreigner's first splash they turned tail and headed for the open.

I should almost prefer a nip, a very small nip, of course, from one of them, than the slippery sensation of stepping barefooted on the huge jelly fish that float about these parts, most beautiful to look upon. Splendid aquamarines and pinks they are. The Chinese and Koreans consider them great delicacies, drying them, and, I suppose, calling them tapioca pudding when they are cooked. The trees that shadow the valleys and low lands are all young. Twenty-five years ago all the vegetation was sacrificed by the Chinese during the war, so every existing tree has grown up since that time.

There are just two Russian families on this particular peninsula in two summer homes. The other people one meets, driving oxen with loads of grass or leaves, or down on the shore setting nets, or "just sitting," like the old Kentucky farmer, are Koreans. They are Russian subjects, belonging to the Russian Church, their children go to a sort of primary school quite a distance across the bay; otherwise their customs, habits, dress, etc., are as in their native country. Theirs is the spirit of economy in its entirety—never does a dead horse, or dog or chicken go to waste. Is it blissful ignorance or simple trust which allows them to enjoy stews of the same, served in brass bowls on little carved stands, without the fear that it may work to their discomfort or death? "Ya Naznayon," which meaning, "I do not know," is a most useful phrase for a stranger in a strange land.

The Korean cowherds pass the house several times a day; there is one with a name which might have belonged to a man at arms of Joan of Arc, "Nérandois" and "Kudéry" is his little brother. Nérandois wears a bright orange kerchief tied round his head, his hair, inside of it, is gathered into a married man's top knot. Kudéry's is still braided and there is nothing to distinguish his head-dress from that of his little sister's. Kudéry is joyful, and sings queer little songs all day, as he drives his double team of oxen. Not so Nérandois, who is married and regrets the step. He is seventeen, and the little brown girl who carries his noon-day meal of fish in a jar on her head, is his wife, of the ripe age of thirteen. Neither of them wanted to get married, but her father needed money, she therefore being a bargain, his father bought her and tears availed not. One of the Russian ox-drivers pursues the even tenor of his way with an ear-ring in one ear. On inquiring the reason of this solitary use, I was told that a peasant on taking a bride, pierces her ears with a jab of an earring, and then presents her with a pair. Should the fair one be already thus decorated, she finds it her duty to pierce one of her lover's ears in the same original manner, which accounts for the loneliness of one side of the head.

There are plenty of islands about; some thickly wooded and mysterious to look upon; but if one paddles out to them at dusk, one will be greeted by the dull bark of sea-lions. It is nice to be able to look on sea-lions without giving a ticket to a man at a gate. In winter, if one really cares to, one may see tigers in the same free way. They are as large as the Bengal beasts, and when the winter is a hard one, are very bad and very bold. Then they come about huts. One will pick up a loose horse or cow, fling it carelessly over his shoulder and walk away with the "smile on the face of the tiger."

But the king of the woods in this part of Siberia is the deer. For him do the oxen pass up and down all day long carrying sweet, fresh grass and green leaves to the huge paddocks, where he is kept prisoner. In this particular park there are more than seventy-five. Others are allowed to roam unmolested till June, when a few are killed each year. All that is required of the captive ones is the annual sacrifice of their horns. The most perfect specimens are found on the island of Askold, not far from Vladivostok, the resort of a kind of hunting club. The Chinese hold that the blood found in these horns possesses an extraordinary something, capable of curing almost any disease and of rejuvenating persons suffering from old age. Therefore they are glad to pay two, three and four hundred roubles for one pair of horns. These are most valuable when they are young and tender, having one or two branches only. They are cut quite close to the roots, and are then plunged into boiling water, so as to harden without bursting them. The pretty creatures are a joy and a delight to the eye. Their color is a rather bright red, with white spots, and they have the melting eyes that belong to their race. One can hardly be reconciled to their imprisonment and disfigurement, no matter how worthy be the object of allowing decrepit Chinamen a few more pulls at their opium pipes. When they cry, as they are often moved to in the dead of night when everything should be at rest, as many songs and poems tell us, they have the voices of spoiled children—very spoiled ones—so that with the best of intentions, one cannot pity them for long at a time.

Otherwise this is a peaceful community. We were for a time threatened with a danger that might have been very unpleasant to say the least. The Hunhoosas, or Chinese pirates, have been very restless this year. They, like the tigers, are particularly fierce when severe winters make food scarce and business dull. Their chief frolic is to swoop down upon persons they think it would pay to take captive and hold for ransom, usually attacking a house at daybreak or at dusk. All our windows are barred with iron, and our doors bolted likewise. The government sent troops to the favorite points of attack and captured several of the ruffians, after they themselves had made eighteen prisoners, mostly Koreans. We were much edified one day at the sight of a detachment of cavalry galloping past with much éclat; but the search on our peninsula resulted only in the before-mentioned edification, and the capture of three Chinese opium smugglers. These were handed over to the Chinese authorities, who beheaded them. The Russian girls in our house were visibly disappointed in the result. One in particular had planned sacrificing herself as hostage, and lately had been examining the edibility of various berries and insects with a view to the possibility of being forced to live upon them. This really was unjust to the brigands, who return their victims in the pink of condition, provided the ransom is

promptly paid, otherwise the prisoner is gradually damaged, a finger or an ear being removed from time to time. The possible visit of the pirates provided us with much food for speculation and plans of future greatness, but with nothing else.

Meanwhile the samovar sings; sweeter music a Russian knows not, and hot buns with chopped carrots and turnips and cabbages in their little insides await the serving of the steaming tea.

AN AMERICAN ABROAD.

Duez to Be Brought to Trial

PARIS, OCTOBER 27, 1910.

The notorious scandals brought to light in the investigation of the liquidation of the property of the religious orders by Duez are once more matter of public talk. It appeared for a time, despite the popular indignation aroused by their first revelation, that they would be dealt with as so many other lapses from grace have been dealt with by the ruling powers of France—that they would be quietly forgotten for the good of the cause. Just of late, however, word is spread that Duez is to be brought to trial for his misdeeds. The first report made no mention of the tribunal before which the prosecution would come,—whether the civil or the criminal courts were to take cognizance of the matter. Duez, it is said, has used every endeavor to avoid a criminal process, going so far as to retract the confession made in the beginning that he had stolen a million and a half whilst acting as agent of the official originally charged with the liquidation. M. Imbert, the public prosecutor has not heeded this action and Duez will be criminally tried on this and other indictments.

The present report has it that he will be called to answer for false valuations in his work, for thefts committed in administering the property of the Congregations, for betrayal of confidence in the liquidation processes, and finally for presenting false expense vouchers and for unjustly magnifying real expenses incurred whilst doing the work with which he was entrusted. There is, too, mention made of a false affidavit presented in connection with his accounting for the estate of the Oratorians. Duez's agent and accomplice, Martin Gantier, is held on practically like counts, and in addition is to answer for the seizure of documents of value which disappeared from his possession. As is well known, the Liberal press has all along affirmed that Duez had acted in full understanding with the heads of religious houses in the criminal deeds charged against him, and that these heads, having enabled him to deceive the Government, were guilty accomplices in his wrong-doing. No word of this appears in the process now prepared against him by the judges, and the liberal calumniators of the fearfully-wronged religious are thus put to shame by those of their own household. The calumny had been rejected from the start by fair-minded Frenchmen as too obviously coined to protect the carelessness of men responsible for the scandals. Those accountable for the silly story are of a like honorable stripe as the lovers of liberty, who spread the report that religious had used their convents and monasteries as vantage points from which to shoot down the people in the streets of Lisbon. Anti-clericalism is everywhere ready to use the weapon of lies and calumny.

K. V. Z.

A M E R I C A

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The Dungeons of Campolide

Mr. Lionel James, special correspondent of the *London Times*, writes from Lisbon to his journal contradicting the Archbishop of Westminster whose statement in the matter we quoted last week. He asserts the existence of subterranean crypts the Archbishop did not see. He thinks to strengthen his position with the testimony of no less a person than the notorious minister, Senhor Affonso Costa, who authorizes him to proclaim to the world that there are subterranean works in the College of Campolide.

The *London Tablet* tells us that *outside* the foundations of the college there are subterranean structures sufficient to vindicate the *literal* veracity of the minister, who affirms only the existence of such, though he implies the accuracy of Mr. James' statements. Subterranean structures are not necessarily "passages, crypts and *cachees*" that would have done credit to the Bastille; and the *Tablet* explains their harmless nature at Campolide as follows: "At the lower end of the college was a hollow, whence stone had been quarried for the building. This was filled, partly by a cistern to supply the baths of the establishment, partly by wells furnishing drinking water, by stairs for the descent of workmen to execute necessary repairs and by arches forming receptacles for fuel, carts, old timber and other lumber. Over the whole was a flower garden with a trap door giving access to the stairways above mentioned." "En vérité il y a des souterrains," says Senhor Affonso Costa.

Should Mr. James ever have the opportunity of going through the Jesuit Novitiate at Florissant, Missouri, as he went through the College of Campolide—we hope he never will, but the thing is not absolutely impossible—he will find what will fill his mind with unholy thoughts such as now possess it. There also, "en vérité il y a des souterrains." There is the underground structure, the garden over it, the trap door. The fact is that the water

at Florissant is bad and in the space between the buildings there is a large underground cistern in which the rainfall is collected.

Canalejas and the Religious

The proposed measure of Premier Canalejas, which, "by the advice of the cabinet and with the consent of the King," he has laid before the Cortes for legislative action, is not sufficiently drastic to suit the radical element among his supporters. How long will it take him to learn that he is engaged in feeding a fire which will never say "Enough?" He drafted the proposed law as a peace-offering to the more rabid of his followers, and, lo! they rave the more. As the law has stood since 1887, religious associations had but to present to the provincial governor their articles of incorporation and all was done. The law did not make incorporation obligatory; in fact, no word was said about including religious Orders in its provisions, and no attempt was made to enforce it against them.

Señor Canalejas now wishes to oblige all "associations" to observe the law and, at the same time he wishes so to modify it that religious may not be able to secure governmental recognition. His proposal is that, until such a time as the Cortes shall have passed a new law relative to the right of association, the provincial governors shall refuse to accept for recording any documents relating to religious foundations, unless the parties concerned shall have first obtained the authorization of the Minister of Grace and Justice, which authorization he is not to grant if more than one-third of the persons who are to form the new association are foreigners. Under the law of 1887, the governors had no discretionary powers. Their duty was to receive and register the articles of incorporation; if they thought the association dangerous to the kingdom, it was their duty to denounce it to the judicial power, but there their responsibility ended.

The projected measure has quite a different scope. In the first place, as will be remarked, all is in the hands of the Minister of Grace and Justice. If he withhold his consent, no incorporation is possible; if he were disposed to grant the application, he may not do so in favor of foreigners. Such is the famous "padlock law" of the President of the Council; it has been considered by the cabinet and has been introduced with the King's permission. The measure has passed the Senate, where trouble was anticipated, and is sure of success in the House.

In their treatment of King Amadeo, the Spaniards showed that they knew how to make things unpleasant without any recourse to violence, for they simply remained away from the palace when royal functions were to be graced by the presence of the great men of the kingdom. The mob in Huesca hurrahing for the republic as soon as word of the uprising in Portugal

reached them, must have helped to open the eyes of the premier, just as the dignified and orderly protests of the genuine Catholics against his priest-baiting policy ought to have told him that he is treading on dangerous ground. Will he heed the warnings?

The Voice of the People

That public officials are but the servants of the sovereign people is a saying that passes current throughout the Republic. Men are chosen in one way or another to perform certain functions in the interests of the commonwealth and they are answerable to the sovereign people for the manner in which they discharge the trust committed to them. And since there is room for great diversity of opinion in matters purely political and economic, it is supposed that the majority of the qualified voters shall determine at the polls the course of action that their servants, the successful candidates, shall follow. This is a pretty conceit, imparting much comfort and arousing much self-satisfaction in the manly bosom of each unit of the aforesaid sovereign people, but in stern reality it may be as destitute of solid foundation as the froth and foam that perch so jauntily on the crest of a wave.

While the Constitutional Convention of Colorado was sitting, numerous signed petitions appeared with the prayer that a provision for equal suffrage should be introduced into the Organic Law of the Centennial State; but the members of the Convention, not wishing to risk the rejection of the whole Constitution by the introduction of a possibly unpopular provision, soothed their petitioners and satisfied themselves by inserting an order for a special election, to be held after the adoption of the Constitution, for the purpose of settling the question. The election was duly held, but attracted so little attention that, though female suffrage was adopted by a comfortable majority of the votes actually cast, it did not have in its favor a majority of the voting strength of the State.

How is this anomaly to be explained? Most simply, as in similar cases elsewhere. The ease-loving voters and fair weather patriots, who spend so much of their valuable time in denouncing the corruption of politics and the wickedness of politicians, shirk the herculean labor of expressing their will at the polls on election day. There are people of dignified leisure and Buddha-like repose who are too inert and sluggish to cast a vote for a friend and benefactor when his interests are vitally concerned with the outcome of the battle of ballots, much less do they bestir themselves when a trifle such as the fate of an amendment to the Constitution is to be decided. Where a projected change in the Constitution brings out only thirty per cent. of the voting strength of the State, as happens in Colorado, it follows that a few resourceful and designing men can saddle on that State any piece of freakishness in whose favor

the votes of sixteen out of every hundred voters can be begged or borrowed or bought. And this, if the election be "fair," that is, without violence or intimidation or false ballots.

This consideration may help us to understand how measures may be carried in countries where the people have been accustomed for generations to have no voice in the government and where the suffrage, such as it is, is a novelty. When President Santa Ana, of Mexico, ordered a general election to decide freely whether he was to continue to exercise dictatorial powers, he provided each voting place with two books, one labeled "No" and the other, "Yes." The voters had but to inscribe their names. Lest any harm should befall the precious books, armed soldiers were appointed to guard them. A handsome majority freely voted that Santa Ana's extraordinary powers should continue. The people had spoken. So, in all probability, will the sovereign people of Portugal speak.

Liberia's Dream

The willingness of the United States to undertake the part of counselor in Liberian fiscal affairs has aroused roseate visions in the African republic, for its citizens see in the action of our Government the first steps towards a great and influential State, which shall be the rallying point of enlightened and progressive negroes from other parts of Africa, and even from all parts of the world. Liberia is harried by grasping neighbors. Great Britain, France and Germany have long viewed its territory as eminently desirable if scientifically carved and judiciously apportioned; that is to say, if Liberia is unable to stand alone, they are ready to hold it up. Now, in spite of its political and economic miseries, Liberia is not anxious to be held up, in any sense, by its European acquaintances. When it undertook to employ some English assistants, France at once requested that some Frenchmen should also be employed, and at the same not meagre salary. Thus the merry game went on.

Feeling that the United States does not covet its territory, Liberia hopes to receive so great an impetus towards intelligent self-government that its success may work a radical change in the colonial policy pursued by European Governments in Africa, where little inclination has thus far been shown to admit the enlightened part of the native population to any political privileges. For ourselves, we are satisfied that to confine the suffrage to men who have seen their twenty-first birthday, is quite as arbitrary as to confer the ballot on grounds of complexion, for many a youth of twenty has a better understanding of public affairs than many an adult of twice or thrice his age. But if there should be a grand exodus of dissatisfied blacks from African colonies to Liberia and the polling booth, we have our misgivings about the happy results that might follow.

At present, Liberia's voting population is small. How

could that country admit and properly assimilate an army hankering after political power, which it has never practically grasped? Manifestly, there would spring into existence a kingship or a reign of "bossism," that would make Liberia's confusion worse confounded. We see no mighty State in the future of Liberia, and we hope that, for the sake of its citizens, there will be no prodigious influx of discontented souls in search of a political paradise.

Revolution and Religion

The revolutionists in Portugal are walking in the footsteps of their masters. We read that somebody arranged a funeral service for those who fell in the streets of Lisbon and invited the Government to send representatives to it. This Senhor Braga refused to do, on the ground that the new republic must be neutral with regard to religion. Up to the present moment it has dissembled its neutrality, like the gentleman who dissembled his love in order to enjoy the pleasure of kicking the beloved one downstairs. But letting that pass, one may say that the reasons of that obligation are by no means clear. The Portuguese are Catholics, and for their new rulers to stay away from Mass because they must be neutral regarding religion, which means, of course, regarding all religions, is about as sensible as it would be for an American to refuse to come down to his American breakfast because he must hold a neutral attitude towards English jam and marmalade, French *café-au-lait* and the *chota-hazri* of Hindustan.

So, too, it is with the Portuguese revolutionists. They refused to go to the funeral service, not because they have to be neutral with regard to all religions, but because they hate everything that goes by the name of the Christian religion, and most of all the Catholic religion, which is Christianity itself.

This is incontrovertible. Should any one feel inclined to dispute it, he would change his mind on reading the latest news from Portugal. The Government, so delicate in its neutral conscience when there was question of going to Mass, is preparing a Marriage, or rather an Unmarrying Bill, providing for divorce by mutual consent!

Two Kinds of Republics

New York has watched with interest the steady growth in influence and importance of the Metropolitan Museum of Art, from the early efforts of the Taylor Johnson mansion, in West Fourteenth street, to its present magnificent proportions in Central Park. The recent exhibition, which coincided with the appointment of Dr. Edward Robinson, as Director of the Museum, ought to draw the attention of the world to the way art is treated by our own Republic and those abroad. Among the rarest gifts to the Museum is one from Mr. J. Pierpont Morgan. It is a monumental altar piece.

"The Assumption of the Virgin," by Benvenuto di Giovanni. It bears, with the signature of the artist, the date 1498, and was at one time in the Church of the Convent, in Grancia, province of Grosseto, Italy. It has been placed in a small room dedicated to Italian primitives and has almost a whole wall to itself, so important is it considered by the curator of paintings. It depicts the Blessed Virgin seated with hands folded, while about her float a company of angels and cherubs. Above is the figure of Christ and below kneels St. Thomas, receiving the girdle. At the bottom of the figure is a quaintly painted landscape, which serves as a background for St. Thomas, St. Francis and St. Anthony of Padua, who kneel near a sarcophagus filled with growing flowers. The whole breathes a spirit of beauty and reverence, and plainly indicates how true devotion was the inspiration of the artist.

Another important addition to the primitive paintings is an altar piece by Taddeo Gaddi, which was purchased with the income from the Rogers fund. The central panel contains figures of Christ and the Blessed Virgin Mary. In the right hand panels stand St. James with his pilgrim's staff, St. Stephen bearing a palm, John the Baptist with the cross and St. Lawrence clothed as a deacon and bearing the emblem of his martyrdom. It is believed Taddeo Gaddi, who died in 1366, painted this work toward the close of his life.

Almost at the very moment these examples of Catholic art were being placed in positions of honor in the chief city of our republic, something else was occurring in the capital of the newest "republic"—the republic supposed to be the efflorescence of modern progress; the "epoch of austere morality and impartial justice" the production of Theophilo Braga, described in the *Independent* of October 20 as, "poet scholar, philosopher," and his associates, to whom it says "must be assigned the chief credit for awakening Portugal to a consciousness of her national entity in history and in art." We shall allow Mr. Perceval Phillips, the special correspondent of the London *Daily Express* to describe it.

"A gigantic negro, barefooted and wearing a priest's biretta on his head, and armed with a cavalry sabre and a long butcher's knife," he writes, "was prising up the side of the altar slab searching for jewelled relics. Two grimy revolutionaries wrapped in gold-cloth copes danced in the choir singing the 'Marseillaise,' while another mocked the intoning of the priests. Another gang smashed the high gilt reredos and baldacchino behind the high altar with hammers and axes. A naval petty officer, blood-stained and with a bandaged head, called three pillagers to assist him as he savagely wrenched out the pulpit, hoping to find secret treasure. Life-size statues were thrown down and broken. A sailor handed his rifle to a companion and tried to wrench off the silk curtains of the tabernacle on the high altar. Republican mottoes were scrawled on the walls in chalk. The organ was ruined. A grimy artilleryman tried to play an accompaniment to a ribald song, and smashed the keys in disgust when he failed."

The special correspondent of the London *Daily News* confirms the above as follows:

"I witnessed some almost incredible scenes of looting and senseless destruction of church property at Lisbon yesterday (Saturday), when soldiers and sailors, intoxicated with four days of freedom, suddenly realized their strength, threw off all pretense of discipline and plunged into wild excesses.

"With drunken revolutionists dancing the Marseillaise on the altars of ruined churches, gangs of patriots, armed with rifles, knives, bludgeons, even immense hammers and pickaxes, as weapons of defence, were engaged in sacking convents and hunting the fugitive priests."

Here are two pictures of republicanism, the Bragaferrer "scientific, philosopher" brand, and the old-fashioned God-fearing Christian variety. They can be left to speak for themselves to sober, thinking American minds.

LITERATURE

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. In Fifteen Volumes. Volumes VIII and IX. New York: Robert Appleton Company.

This great Catholic literary enterprise is progressing with such rapidity that the ninth volume is upon us before we found opportunity to publish our appreciation of its predecessor. There is no evidence, however, of the shortcomings that usually accompany rapidity of production. On the contrary there is a manifest mastery of technical details, the result of experience, acquired by the editorial staff in successfully coping with the initial difficulties incidental to so vast an undertaking. The machinery is running smoothly and it is now assured that the fifteen volumes of this monumental work will be completed before the date originally set.

The first thing that will strike the student of the Encyclopedia is its attractiveness. The illustrations are numerous, artistic and appropriate, and the clear cut divisions and sub-divisions enable the reader to find at once any phase of a subject he is interested in. The maps of Volume VIII, notably the map of Christendom under Innocent III, the colored illustrations and the reproductions of the great masters in Volume IX, and the numerous cuts that adorn almost every page have an artistic and illustrative value which, we believe, no similar work has hitherto attained.

In scanning the pages one is impressed with its broad and genuine Catholicity, in character, contents and contributions. There is no sphere of human activities, mental, manual or moral, that the Catholic Church has not influenced, and it is the highest praise of the Encyclopedia that every phase of that influence is reflected in its pages. Its scope goes back of the Christian era through the long lines of biblical and secular history to the cradle of mankind, and back even of that to the dawn of creation and the physical formation of the universe. Its list of several hundred contributors and the title of their subjects—scientific, biographic, philosophic, biological, theological, geographical, historical, ascetic, artistic, educational, social, juridical—make an instructive and interesting study. From China to Peru, from the Bahamas to the Philippines, from Australia to Alaska, every land and interest is represented, and with an impartiality and an adequacy of scholarship that has astounded non-Catholic critics and surprised even Catholics themselves. Not the least service of the Encyclopedia's editors is to have awakened Catholics to a proper conceit of their capacities and stimulate them to further achievement.

The countries that bulk largest in Volume VIII (titles extending from Infamy to Lapparent) are Ireland, Italy and Japan. There is an excellent summary of the history of Ireland by Father D'Alton; of the Irish in the United States by Peter Condon; in Canada by Father Devine, S.J.; in Australia and South America by T. F. Meehan; in England by D. M. O'Connor, and in South Africa by A. H. Atteridge.

The influx of Irish soldiers on the Continent of Europe appears to have been ignored, but the story of the Irish Colleges that were established in various European centres to educate the Irish priesthood in the days of persecution, and of the numerous martyrs and confessors of the period, is adequately rendered. Dr. Douglas Hyde's treatment of early Irish Literature is admirable, but his sketch of the more modern period is less satisfactory. A Protestant, however sympathetic, can scarcely be deemed capable of doing justice to Catholic Literature. He is naturally better acquainted with writers of his own persuasion, and hence we find some of the greatest Catholic names omitted and some included that have no place in Catholic and little in any literature. Of the thirteen photographic illustrations there are only three of Catholic authors. Many Irishmen are treated elsewhere, under separate titles, but we miss one of the greatest, Geoffrey Keating, historian, poet, orator, confessor and the classic writer of modern Gaelic.

The articles on Italy, Japan and Jerusalem form a good subject of comparison with other encyclopedias. Even excluding the religious view-point, on which a correct appraisal of their history and character is largely dependent, we can safely affirm that in the extent, variety and accuracy of their secular information, these and similar articles are preeminent. The same may be said of Dr. Ganns' Luther and Liszt, of Goyau's Von Ketteler, Archbishop Farley's John McCloskey, Father Thurston's Joan of Arc, Dr. Turner's Kant and Leibnitz, and of the numerous important biographies, Leo X excepted, that come under the names of John, Leo and Louis. Purely theological and religious subjects may be expected to be exceptionally well treated, and of these Father Maas' Jesus and the liturgical articles are fine examples, but under names included in all books of reference, such as Law, Labor, Logic, Marriage, it is interesting to notice the decided superiority of writers whose faith and training give them certainty and definiteness of view.

Louisiana and Maryland, the two States that most abound in Catholic interest, receive adequate treatment in Volume IX, though we think Professor Fortier's view of the heroism of the five Voltairian conspirators of New Orleans and of the cruelty of the Spanish Governor who had them executed is not sustained by history. Of other excellent articles we may mention Know-Nothingism, Manuscripts, The Mass, Masonry, and History of Philosophy. Satisfactory accounts of Dr. Lueger and Père du Lac, who died within the year, show that the editors are up to date. In a work of such vast and varied scope occasional flaws are inevitable, but, taking a general view, these volumes must be pronounced, like their predecessors, a credit to the Encyclopedia staff and a revelation of the range, quality and readiness of Catholic scholarship.

M. K.

Whirligigs. By O. HENRY. New York: Doubleday, Page & Company. Price, \$1.20.

This is the first of two volumes of his short stories which remained unpublished at the time of the author's death. The selection of tales for the present volume, we are told by the publishers, was almost the last literary labor of O. Henry. Whilst this circumstance gives a certain pathetic interest to "Whirligigs," calculated to moderate a critic's sensitiveness to defects, it need not operate to such purpose on the present occasion. "Whirligigs" shows a distinct improvement in tone and workmanship over preceding books by the same author. The wit and humor of O. Henry were always undeniable qualities; but they were too

often of a curb-stone variety and exercised on unworthy subjects, showing a preference for the aimless and rather banal fun and crude color of *Puck* over the less obvious and more artistic comedy of *Punch* at its best. One received the impression that O. Henry was a "self-made" writer starting without traditions or respect for them, and merely yielding to native joyousness and power of narrative for the delectation of himself and of all and sundry. His originality could always command admiration of a sort.

In "Whirligigs" the author endeavors to consult literary values and to raise the style of his performance to levels where it will come within the scope of literature. The ideas which he uses to furnish anatomy for his stories are less frequently bizarre, sentimental and melodramatic, and more often true to life and vigorous in their sanity. This fastidiousness of thought has a beneficial effect upon his manner. He is not at such pains to cover his real purpose under a flaunting and pretended ridicule of his own tears. It behooves a person weeping over cheap melodrama to conceal the fact.

The way an old device of the class-room can be turned into something wonderful by original talent is strikingly illustrated in "The Roads We Take." It is a triumph of skill. Another triumph is the story, "The Theory and the Hound." It was written merely to prove that a man who is overfond of horses and dogs is always cruel to women; but it is not every writer who can convey an obvious moral with so little damage to his art and interest. "Calloway's Code" should long remain as a classic satire on newspapers. Less telling pieces of satire—both of them on types of current fiction—are "A Little Local Color" and "Tommy's Burglar." Occasionally O. Henry descends to such things as: "'Dolce Far Niente'—that's what they called the place; and it was an improvement on dolce Far Rockaway, I can tell you." This is in his early manner, which the present volume encourages us to think he would have discarded if days had been granted him. On the whole, "Whirligigs" makes us regret his early death more than any of the stories from his pen which we have seen hitherto.

J. J. D., S.J.

Jesus is Waiting. BY MATTHEW RUSSELL, S.J. London: Burns & Oates. New York: Benziger Bros. Price 75 cents.

The art of Father Russell excites our admiration. So far as we are aware it has no counterpart among English writers on religious devotion. It is restful, with the conscious security of Faith, and at the same time fully alive to all the shades of current error and disbelief. It has the mellow tone of contented maturity, yet does not want the impulses and yearnings of youth. With adoration at its heart and prayer on its lips, it is still reminiscent of a world that misdirects its adoration and never prays. But the consciousness of Divine frustration permitted to wandering free wills does not make Father Russell's art sour, bitter or cynical. Meditation on human sin and folly may turn an apostle into a Savonarola or a Francis of Sales. If one can shame sin by confronting it with the sweetness and beauty of virtue, one is apt to be more effective than by flaying it with the scorpions of wrath. Father Russell's art is alive to the difference and the advantage; and, whether from conscious purpose or, as we are feign to believe, from a natural and spontaneous inclination, it has always proceeded on the principle that every religious writer, especially on devotional subjects, need not and should not stop to argue and discuss. It uses its familiarity with the world, obtained from wide reading and ripe experience, to give point and illustration to its statements of the truth or to its gentle admonitions. Otherwise it preserves a monastic aloofness from the clash and cross-purposes of doubt and unbelief, and in the serenity of divine Faith concentrates all its resources upon showing the attractiveness as well as the need of Catholic truth to minds and hearts.

We are moved to make these observations by the appearance of Father Russell's latest book. As the title of it indicates, it occupies itself chiefly in calling the attention of Catholics to the rich Treasure they possess in the Divine Presence in the Tabernacle, and the unutterable loss and ingratitude involved in forgetting and neglecting our "Prisoner of Love." This single theme lends itself, under the author's pen, to a fascinating variety of treatment, as one can conjecture at the very start by going over the headings of the chapters. Some of them are: "Jesus is Waiting;" "The Blessed Sacrament in the Bible;" "Benediction;" "The Great Grace of Daily Mass;" "Visits of a Religious to the Domestic Chapel;" "Prayers at a Visit," etc.

It is a characteristic of Father Russell's art that he does not adopt the academic and impersonal style in his books. He is a teacher, but not a pedagogue. He takes us into his confidence, a friend among friends; and, whenever his subject permits him, he draws from his own experiences, or those of persons he has known, rare facts and delightful reminiscences that fix his particular counsel or suggestion in our memories forever. And here we cannot but stop to envy the good fortune of Father Russell in the number and quality of his friendships. Perhaps, after all, as in the case of books, we find in our friends only what we bring to them; and Father Russell's enviable record in this respect may be only a tribute to his own personal qualities. No one can deny that he has made excellent and practical use of what is in itself a genuine pleasure; for the biographical fragments scattered through his text afford so many concrete and forceful illustrations of his teaching. In the present volume, which he dedicates to the late Sister Mary Francis of the Blessed Sacrament—formerly the Hon. Mrs. O'Hagan—he devotes the last pages to a brief sketch of that gifted woman's life.

Before we close our notice of this little book we ought to make a slight reference to its usefulness as an anthology in verse of the Eucharistic devotion. Father Russell is an industrious and judicious gleaner, and many an exquisite flower of verse might continue to blush unseen in the ancient files of an obscure magazine had not Father Russell drawn it from obscurity and given it the sunshine of his charming pages.

Just now when the Eucharistic Congresses are annual expressions on a large scale of the Church's renewed fervor in devotion to the Blessed Sacrament, Father Russell's latest book is especially appropriate. Among the many excellent volumes that are appearing to mark one of the most wonderful revivals of Catholic spirit in the history of the Church, it ought to occupy, if not a place of pretentious prominence, at least a very serviceable and popular position on the shelf of our devotional literature.

J. J. D., S.J.

Hosanna, a Catholic Hymn Book; Organ Accompaniment to the "Hosanna." By LUDWIG BONVIN, S.J. St. Louis, Mo.: B. Herder.

"Hosanna" is almost entirely a new book, though listed as the sixth edition of "Psallite," a hymnal edited in 1901 by Alexander Roesler, S.J. The latter work has undergone such thorough revision that comparatively little remains of the original. Many of its melodies have been retained, though even these have received additions and emendations. "Hosanna" contains in all 188 numbers, twenty more than the "Psallite." In its present form the hymn book is a choice collection of Catholic hymns with appropriate music adapted for use in our churches, schools and religious communities. Upon the text or wording the author has bestowed great care to embody sound Catholic thought and sentiment, excluding all verbiage or meaningless phrases. Many of the selections are genuinely poetical, and few sink to the level of mediocrity.

An important feature, often greatly lacking in existing books of the kind, is this, that the texts are really adapted to the

melody and rhythm, with the accents, pauses and caesuras placed naturally and properly in all the stanzas. Without any violence to text or melody, the language throughout is dignified and appropriate.

As to the musical quality of the hymns, it is worthy of note that the hymnal contains some of the most beautiful hymns, used by the Catholic Church since the twelfth century. There is no trace of trashy or unchurchly music in any of the pieces. An appendix of approved prayers and devotions has been added to the musical part of the book.

The organ accompaniment is of that high grade of merit which we might expect from the hand of a composer whose name is so well known in the musical world.

PETER W. LEONARD, S.J.

The Princess of Poverty: St. Clare of Assisi. By Very Rev. Fr. MARIANUS FIEGE, O. M. Cap.

Since there exists such a great and ever-growing interest in Franciscan literature it is not surprising that the publication of a life of St. Clare by such an eminent authority as Fr. Paschal Robinson, O.F.M., should be looked upon as a notable literary event, and tend to bring into fresh prominence the modest and retiring figure of "our holy mother St. Clare." It is a natural consequence that her former biographers should come in for a share of attention, and their merits and defects be discussed and canvassed.

Under those circumstances it is strange that, while others have been mentioned, no one should, apparently, remember Very Rev. F. Marianus Fiege's life of St. Clare, published only ten years ago. A work which presents to the English-speaking public every authentic source of information accessible on the subject. Those sources are enumerated and described by Fr. Robinson in his article, "The Story of St. Clare" (*Ecclesiastical Review*, February, 1910, Philadelphia).

Father Marianus thus modestly speaks of his work in the preface: "In looking over the material at my disposal and consulting various modern works written on this subject, I was confronted with a difficulty which for a while caused me to be at a loss how to treat the work. My original intention was to present to the reader a complete and connected history of the saint's life and of her Order. But I finally abandoned this idea. For I found that the different lives that I had read were all based upon an ancient biography of St. Clare written shortly after her death by order of Pope Alexander IV, the same Pope who also canonized her. Hence, instead of constantly referring to this authentic record, as other authors have done, I thought it more advisable to give a faithful translation of the same. The original Latin text which I have followed is the one given by the Bollandists, whose well-known painstaking care is a sufficient guarantee for its authenticity."

BROTHER ANTHONY DILLON, Tertiary of St. Francis.

A Brief Grammar of the Portuguese Language, with Exercises and Vocabularies. By JOHN C. BRANNER, Ph.D., LL.D. New York: Henry Holt & Co.

The advantage that European merchants have over American competitors in the Latin-American market is due in no small degree to the fact that the former maintain resident agents or representatives in America, who learn the language and wants of the country in which they are established. Throughout the vast republic of Brazil the language spoken is Portuguese, and the same will be true when the population shall have increased ten hundredfold in that land of untold mineral and vegetable wealth. Professor Branner has lent valuable aid to our exporters by bringing within reasonable compass all that is needed to acquire a fair conversational knowledge of the language of those producers who, for years to come, will have to look beyond

the confines of their own country for the manufactured articles that they need in their work of development. The grammatical rules are succinctly given and well illustrated; the exercises on the rules are to the purpose. Some gems are conspicuously absent, as, "Are you brushing the hat of the son-in-law of your uncle? No, I am tying the strings of the bonnet of my grandmother." He seems to have kept in mind the adage which he sets down: To speak without thinking is to shoot without aiming. Whoever will take the trouble to give a short quarter of an hour a day to this meaty little volume will soon find himself in a position to enjoy the treasures of Portuguese literature, too few of which have been reproduced in English. * * *

The Adventures of Two Ants. Told by NANNY HAMMARSTRÖM, from the Swedish by A. E. B. FRIES. New York: Frederick A. Stokes Co.

Endowed with the power of speech for the benefit of two little children, Miss Rufa Ant gives them a thrilling account of her life from infancy to mature age. The charming story is told as only mothers can tell stories, and into it is introduced in a chatty way a great deal about ant life, which has the double advantage of being in keeping with fact and as delightful as a fairy tale. The book is plentifully supplied with illustrations, that on page 20 being notably "human." The author has very happily combined instruction and pleasure for children small and big. * * *

Highways and Byways of the Rocky Mountains. Written and Illustrated by CLIFTON JOHNSON. New York: The Macmillan Company. \$2.00 net.

Here we have variety enough for all tastes, for though the mountains from Montana to New Mexico take up the greater portion of the book, some of its most pleasing chapters tell of the great plains that skirt the Rockies. The "civilized tribes" of Oklahoma, the Pueblo Indians of New Mexico, miners and Mormons, oil wells and old settlers furnish Mr. Johnson with an abundance of local color which his pen and his camera have combined to spread before us. Some seventy photo-engravings are generously scattered through the book. * * *

Spiritual Counsels of Fénelon. Selected by LADY AMABEL KERR. St. Louis: B. Herder. Net, 45 cents.

The high spirituality and tender piety of the illustrious prelate from whose correspondence these "Counsels" have been culled were recognized and revered in France at a time when courtliness was more common than religious fervor. This selection from his writings consists of a number of short chapters on the service of God, any one of which, though only of fifty or sixty lines, will furnish abundant matter for profitable reflection. "How to Pray," "God's Hidden Ways," "Spiritual Reading" and "The Secret of True Peace" are some of the suggestive titles. * * *

Los Martires de Uganda. Por un PADRE DE LA COMPAÑIA DE JESUS. St. Louis: B. Herder.

This number of "Desde Lejanas Tierras" takes us to Africa and describes the customs of the savages on the shores of the Victoria-Nyanza, where the first converts were put to death by the superstitious king. An interesting story is woven into the historical part, which in itself is sufficiently stirring. Six full-page engravings picture the most striking scenes of the text. This little volume is the twenty-fifth of the series, whose object is to make the missions of the Church better known and appreciated among the Spanish-speaking faithful. * * *

BOOKS RECEIVED

- Memories and Impressions of Helena Modjeska. An Autobiography. Illustrated. New York: The Macmillan Co. Net \$4.00.
- A Brief Grammar of the Portuguese Language. With Exercises and Vocabularies. By John C. Banner, Ph.D., LL.D. New York: Henry Holt & Co.
- Voices From Erin and other Poems. By Denis A. McCarthy. Boston: Little, Brown & Co. Net \$1.00.
- The Cost of a Crown. By Robert Hugh Benson. New York: Longmans, Green & Co.
- French Publications:*
- L'Heure Du Matin. Ou Meditations Sacerdotales. Revue et Considerablement Augmentée. Par l'Abbé J. B. Gros. l'Abbé E. Dunhac. Chanoine Honoraire de Pamiers. Paris: P. Téqui, 82 Rue Bonaparte. Net 8 francs. Two volumes.
- Dieu. Son existence et sa nature. Par l'Abbé Broussolle. Paris: P. Téqui.
- Jeunesse et Pureté. Par l'Abbé Henri Morice. Paris: P. Téqui.
- La Loi D'Age. Pour La Première Communion. Par l'Abbé F. Sibeud. Paris: P. Téqui.

EDUCATION

The *Educational Review* for the current month gives place of honor to an article which deserves attentive reading from all who are interested in the question of state control of education in this country. The writer, Mr. C. P. Cary, is State Superintendent of Schools in Wisconsin, and having, from his position, excellent opportunity to know the good and evil existing in one of the best institutions of the kind of the country, his paper describing some unfortunate tendencies among state universities should possess a distinct value. Mr. Cary finds three characteristic features of development in our state universities, which he deprecates as unfortunate. These are: a tendency to unwise expansion, to exaggerate graduate and research work, and the growing disposition of state universities to take themselves too seriously as leaders. The unwise expansion leading to a readiness "to offer instruction in anything under the sun that anybody wants to study" is a sort of automatic acting arrangement, says Mr. Cary, largely imitative of older and better developed institutions, which grow out of no actual need of these schools in the university.

It is rather an unseemly spirit of rivalry which urges those in authority to attempt to keep pace with what is done in the institution "over the state line," or the endowed institution that is equipped financially and otherwise for prudent and useful growth in the courses it offers. Mr. Cary makes the claim, too, that a good deal of evil comes from the evident inclination to exaggerate the importance of graduate and research work in state universities. He is not in accord with the cry that "it is impossible to have good teaching in a college if there is not a large and growing amount of original research in a school above the college." Naturally one agrees with his contention, realizing as one must that the purposes of a graduate school and of a college are very different, the methods are different, the ideals and spirit are different.

The trend to research work marking the development of state universities in America appears to date from the growth of German influence among our university lights. Germany appears to have been peculiarly fortunate in the development of her higher schools, since the claim is made for them that every university professor is a research man and a teacher. Whatever be said, however, of the ideals prevalent in Germany, with us in America abundant zeal and large ability as an original investigator do not appear to go with the all-important faculty to instruct students in a careful, systematic and thorough manner. Nor does there appear to be, as Mr. Cary argues, much prospect of a growing need in the direction of investigation in our universities, since it would seem that the real work of investigation in the future is to be carried on here in America largely in institutes of various sorts founded by men of wealth and devoted to specific purposes. The third tendency discussed by the author of the paper now being considered is the growing one on the part of state universities of taking themselves too seriously as leaders, a tendency, as Mr. Cary explains, to domineer under the name of leadership, and, as he well remarks, "a state university is a splendid servant of society, but when it undertakes to be master it is passing beyond its function, and, in fact, has crossed the danger line." The reason of the complaint thus made is drawn from the officiousness of those charged with the direction of these higher schools appear to show in regard to the state at large. Needing large funds to carry on their plans, and realizing that this fund must be drawn from the taxes gathered by the state executive, a "systematic and ceaseless booming of the superior qualities and superior work and worth of the university is carried on." The service of the press is enlisted, politicians are approached, state officials are badgered, the alumni of the institutions are pressed into service, and threats of political ostracism are not infrequently resorted to.

The dangers referred to are real dangers, and their scope would be widened immensely were the thought now in the mind of many favoring dominant control by the state of the entire educational work done within its borders, to become a reality. The paper should be attentively studied by all who desire to see our educational institutions live only in the desire to strive to render the highest conceivable service to the students who are gathered within their walls.

An Iowa sociological congress in session at Des Moines and representing the mothers of that state went on record November 1 in a vote demanding the enactment of a law favoring state cen-

sorship of moving picture films. The law in question prohibits the exhibition of films that portray acts of violence, physical torture, evil suggestion or love and hate. In their place the pictures must represent heroes and heroines of history and literature or portray the lives and habits of people of other nations.

The *New York Times* lately invited the children of Bergen County, N. J., to write historical compositions, suggested by the celebration of the county's 250th anniversary, and numerous medals and other prizes were offered for the best contributions. On October 28 the *Times* said: "To the surprise of the examiners of the Bergen essay contest they found yesterday a degree of almost uniform merit in the compositions from the parochial schools of Jersey City. In contests of this order private schools unfortunately often make a very poor showing indeed as compared with the general average of public school work. But here, almost every outside institution competing—notably St. Patrick's school, St. Paul's school, St. Michael's school, Catholic Institute, St. Joseph's school, St. Bridget's school, and Hasbrouck Institute—have sent in sets of essays all so well written that the judges have found difficulty in selecting prize-winners."

It is gratifying to find so fair a notice of Parochial school work in one of our dailies, but whilst we accept the compliments of the *Times* with pleasure, we question the statement made that "private schools often make a very poor showing as compared with the general average of public school work." Is it not rather the case that the outcome in this competition is in line with results ordinarily noted in such contests?

ECONOMICS

The imports for ten months ended September 30 amount in value to 1,172 million dollars. For the corresponding period of last year they were valued at 1,068 million dollars. Sugar increased in value from 80 to 103 millions, and works of art from 5½ to nearly 10 millions. Perhaps certain investigations have had something to do with these increases. Crude rubber increased from 50 to nearly 79 millions. The high prices prevailing in the rubber market during the first half of this year may account for some of this. The value of coffee imported dropped from 57 to 45 millions, while tea was almost unchanged. Cocoa dropped more than 1½ million from nearly 10 millions. Iron ore just doubled in value, being 6 millions this year while last year it was only 3. Champagne dropped from nearly 6 to 2½ millions, a very striking example of the effect of the present tariff. Whether it

is to be bewailed depends upon one's point of view. On the whole right-minded persons will not be greatly distressed. The value of cigars and cigarettes increased from 2¼ to nearly 4½ millions, which some may take to be a sign of returning prosperity. Hats and their materials increased from 4 to 6 millions, in sympathy, no doubt, with the growth in diameter of ladies' hats.

At a meeting of the Chemists' Club lately, the President, Dr. C. F. McKenna, hinted at a cause of high price which has not been noticed hitherto, namely, the employment for other purposes made possible by the progress of chemistry of what once were articles of food only. As examples of this he instanced corn, in which there is a trace of oil used for soap, paint and perhaps rubber; eggs taken, whether good or bad, by manufacturers of albumen; gelatine, employed for many purposes. Following the same line of thought, one may say that the Pure Food Law has something to do with high prices. Chemists, for instance, can make glucose, starch, vinegar, out of sawdust, but under the present law these products may not be used to adulterate food as they were used previous to it. All this is true. Still we hold that the fundamental cause of high prices is the increase of consumption out of all due proportion to the increase of production.

SOCIOLOGY

'Up to October 27 no less than twenty-two aviators were killed during 1910. In the month elapsing from September 27, the date of Chavez's fatal accident, seven perished. One must ask again and again, whether such benefits are to be looked for from the aeroplane as to justify this sacrifice of life.

The International Congress for the Legal Protection of Workingmen, at its second plenary session in Lugano, Switzerland, instructed the executive committee to send the report of its proceedings to the associations of Spain and Denmark, in accordance with the petition of the Berne meeting. The committee was likewise instructed to communicate with the workingmen's organizations in Norway, Russia, Finland, Turkey, the Indies, Australia and Canada, to obtain their adhesion to the resolutions of the Congress. Conformably to the motion of M. Shrelht of Paris, a report was ordered to be drawn up by the three committees appointed to examine night work at which children are employed, the work of women, and the length of the day for child labor. An appeal was made to the English government for an annual subsidy. The official representative of Great Britain promised to agitate the question of work in the homes. The Congress passed resolutions demanding

the establishment of bureaus to look after salaries and contracts, the application of the penal code to the Truck system of wages, and the support of professional associations among workingmen. A vote of thanks was given to the American government for increasing its subsidy. The next Congress is to be held at Zurich in 1912.

ECCLESIASTICAL ITEMS

A letter from the Rev. Mother General of the Good Shepherd Nuns at Angers, France, addressed to the Mother Superior of the Convent in Boston, gives the following details of the expulsion of the Sisters from their monastery in Lisbon during the recent revolution:

"As there was no priestly hand to remove the Blessed Sacrament from the Tabernacle, the Mother Superior distributed the Sacred Hosts among the Sisters, giving eight to each. Scarcely had she finished when the chapel door was burst open and in rushed the soldiers. All the Sisters were led to prison at once, where they remained five days, expecting to meet death at any moment. Then the German Consul demanded the release of the nine German Sisters, and on this being granted sent them back to Germany. The remaining Portuguese and French Sisters, numbering fifteen, through the exertions of charitable souls, obtained passage on an English steamer, and in due time reached the Mother House at Angers, looking more like gypsies than Sisters of the Good Shepherd. The children whose friends claimed them were allowed to go with them, and the rest were cast into the common prison."

The golden jubilee of the establishment of the Dominican Sisters in Louisiana was celebrated in New Orleans from October 31 to November 6. Eight Irish Dominicans came from their celebrated convent at Cabra, Dublin, in 1860, and under difficult circumstances established a school and convent at New Orleans during the Civil War. They have multiplied their foundations in the interval, devoting themselves chiefly to educational work, and have been a large factor in the development of the Parochial School system of New Orleans. Most Rev. Archbishop Blenk presided at the jubilee functions and sermons were delivered by Rev. J. O'Shanahan, S.J., and Very Rev. J. F. O'Connor, S.J. Three of the founders were present at the jubilee.

The Confraternity of Christian Doctrine resumed its regular winter course of lectures on Friday, November 11, in St. Regis Convent, 140th street and Riverside Drive. This Association of Catholic Ladies, under the direction of Monsignor Wall of St. Charles Borromeo's Church, West 141st street, is formed for the purpose of gain-

ing a further knowledge of the practical relations of our Faith. It meets on the second and fourth Fridays of the month, at 3 o'clock, and the lectures are given by well-known members of the clergy.

Two Irish nuns, Sister Mary Dominic Murphy, a native of Dundalk, and Sister Mary Catherine Clayton, a native of Navan, have reached the Siena Convent, Dundalk, Ireland, from Lisbon, where the first named had spent forty years of her religious life. The nuns state that they were removed from their convent by armed soldiers and placed with two hundred Franciscan nuns in a suffocating shed which was used as a temporary jail.

Rev. William H. I. Reaney, the senior Catholic Chaplain in the U. S. Navy, has been transferred from the battleship Mississippi to the League Island Navy Yard, Philadelphia. He has now served nineteen years in the navy.

PULPIT, PRESS, AND PLATFORM

In discussing the Gaylord case, and in answer to the question, What is a preacher without a creed? an editorial in the *Chicago Inter Ocean* of November 4 says:—

"The question is not whether Christ was human or divine; the question is whether we can accept His life and follow Him.

"This statement of his beliefs—or lack of beliefs—by the Rev. Edward D. Gaylord to the council of Congregational ministers assembled to sanction his installation as pastor of a Congregational church in Oak Park raised a debate which was closed by a majority vote that the ceremony might proceed.

"Mr Gaylord's statement immediately brought the question, 'Do you believe in the miracles?' To a layman's mind that seems an irrelevant question because manifestly subsidiary to the real one, which is whether Mr. Gaylord believes in the divinity of Christ, as usually understood by Christians. And the understanding of the overwhelming majority of Christians, we take it, is expressed in what is termed the Nicene creed:

'I believe * * * in one Lord Jesus Christ, the only begotten Son of God; begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father.'

"To a layman's mind it is incomprehensible how any man who believes that statement, which we take to express the belief of the very great majority of those

calling themselves Christians, can stumble over the miracles. For the greater includes the less, and belief in the divinity of the doer includes belief in the deed, no matter how transcending what we call 'natural law.'

"So much by the way, and merely to illustrate an astonishment, in which we know great numbers of Christian laymen share, at this incessant pother of preachers over the subsidiary question of miracles, when the real question is of the divinity of Jesus—is 'What think ye of Jesus? Is he man or God?'

"It will be observed that Mr. Gaylord did not answer that question. He put it aside as not the question. He insisted that the question is merely 'Whether we can accept His life and follow Him.' So we may imagine the friends of Socrates, if they had attempted to form a church or continuing organization to preserve his teaching and gather adherents to them, saying:

'The question is not whether Socrates' teaching was merely human or was inspired of God; the question is whether we believe Socrates was so good a man that upon his life we resolve to model our own.'

"The friends of Socrates didn't form a church—a spiritual unity in belief setting them apart from unbelievers in his teachings and opening before the eyes of their souls new heavens and a new earth into which the unbelievers entered not.

"Probably they had too much sense to try, having nothing to go upon—having no platform or creed—except their admiration for Socrates as a good man.

"We have no wish to censure Mr. Gaylord nor to engage in theological controversy, which is outside a secular newspaper's province. We merely remark that no continuing human organization ever has been built upon a mere human personality, no matter how admired or how admirable. There must be some principle some foundation stone of faith, that abides when the personality passes beyond human touch or knowledge.

"How far does any man get in any field of human endeavor who disavows belief in any fixed principles of action, no matter how admirable may be his personal conduct? He may be admired, but to him great tasks are not committed. He may win affection, but he does not command confidence.

"And that seems to us the position of a preacher without a creed—who dismisses as of no importance—as 'not the question'—the foundation stone of Christian faith.

"He may win affection as a good man.

He may be accepted or tolerated as a good man willing to fill a preacher's post and do his best to earn a preacher's pay. But that is all—that is all!"

SCIENCE

Prof. T. J. See, director of the United States Naval Observatory at Mare Island, California, has proposed a new and ingenious theory to explain variable stars. Clusters of variables he supposes are suns attended by planets which revolve within close proximity in short periods and, after passing through perihelion plunge into a resisting medium of nebula. This causes a sudden blazing up of the light which afterwards dies away gradually. This theory, Prof. See claims, accounts for the abundance of variables in certain clusters and the great variety of them in others. The sudden appearances of new stars are the results of collisions of the stars of the variables with planets revolving about them.

The recent loss of the submarine *Pluviose* has moved the French Government to provide for the safety of such vessels and crews. Bells for signalling under water are being devised. Moreover all submarines are to be equipped with three telephonic buoys, one in the bow, another amidships and the third in the stern, so that sending them to the surface, those below will be able to communicate with ships in the neighborhood. Special compartments are to be provided as a refuge in case of accident in which the crew may await either a rescue or an opportunity to escape.

Dr. H. Norris Russell finds, from comparisons instituted between spectral types and parallax, that the percentage of orange and red stars increases steadily as the distance from our system decreases. On the basis that all the stars considered are of similar apparent brightness, it follows that redness is accompanied by an intrinsic faintness, the stars of deepest hue averaging but one-fiftieth of the brightness of the sun. On the other hand, some of the bright-red stars situated at great distances eclipse the sun's luminosity a hundredfold. The hypothesis then seems confirmed that two classes of red stars need be distinguished, one class getting hotter, the other cooling.

F. TONDORF, S.J.

OBITUARY

The scholarly Prince-Bishop, Dr. Simon Aichner, for many years the well-beloved chief pastor of Brixen in the Tyrol, died November 1 in the Neustift monastery, where he has been residing since he resigned his episcopal charge in 1904. Dr.

Aichner had reached the rare age of 95 years, and during his long years of service in the Church had won excellent repute as a staunch leader of the Catholics of the Tyrol. Last August he celebrated the seventieth anniversary of his ordination to the priesthood and it was but a few months before that broken health and the growing infirmities of old age had obliged him to abandon the strenuous activity which characterized his years of priestly labor. Besides his prominence, as a zealous churchman, Dr. Aichner enjoyed a distinguished reputation as a scholar and writer. He will be best remembered for his Compendium of Canon Law, which is a standard text in most German universities.

Hugh J. Grant, the second Catholic to be elected Mayor of New York, who served two terms in that office, died suddenly, on November 3, at his residence in this city. He was born in 1853 and attended St. Francis Xavier's and Manhattan colleges, but did not finish his course in either institution. His record in public office during a period of great political corruption, was without blemish. After his defeat as a candidate for a third term as mayor he retired from politics, and devoted all his time to the care of his large real estate interests.

LETTER TO THE EDITOR

FRANKLIN ON OFFICIAL CHAPLAINS.

To the Editor of AMERICA:

Recently there appeared in AMERICA some notes on the topic of United States Chaplains. It is curious to recall in this connection an incident in the career of that remarkable man, the Rev. John Thayer, one of the first prominent New England converts. He had been ordained a minister, and during the Revolution acted as secretary and chaplain to Governor John Hancock.

He was a restless and eccentric character, and, the war ended, he wandered across the Atlantic in 1781. At Paris he called on Benjamin Franklin, then our Minister to the Court of France, and asked to be appointed chaplain to the legation. "Poor Richard" gave him a curt refusal, telling him that he "would say his own prayers, and save the Government the expense of the chaplaincy."

Denied this office of chaplain, Thayer went on to Rome, where investigation of the miraculous cures wrought through the intercession of the recently deceased Saint Benedict Joseph Labre brought about his conversion, his ordination in 1784, and his subsequent life as a pioneer missionary in Boston, New York and Kentucky.

A. D. C.

Boston, Mass.